

The Living Church.

A Weekly Record of its News, its Work, and its Thought.

VOL. XIII. No. 33.

CHICAGO, SATURDAY, NOVEMBER 15, 1890.

WHOLE No. 628.

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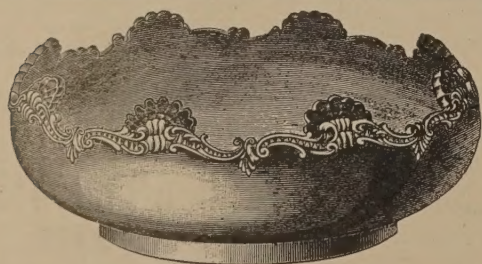
R. S. THAIN,

Advertising Manager of THE LIVING CHURCH,

Room 38, 226 La Salle St.,

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I am authorized to add that the Rev. H. S. Harrison, the publisher of *The Advance*, has examined this property and endorses my statement regarding it. Purchasers at a distance may authorize him to make their selections, and purchase money may be sent to him.



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The Living Church.

SATURDAY, NOV. 15, 1890.

All who are interested in Church furnishing and decoration should note the list of Prizes offered by THE LIVING CHURCH for new subscriptions. It is open till March 1, 1891. Almost everything needed in the church can be obtained by canvassing for this journal.

OUR HOLY MOTHER.

BY MRS. R. N. TURNER.

Dear Church of God, divinely blest,
Dear Mother of us all,
The sacred fires that come from heaven,
Upon thy altar fall!
Through Christ Who gave His life for thee,
Whom saints on earth adore,
We seek, we serve, we follow thee,
And love thee more and more!

Thy happy days of joy and feast
We hail with all delight—
Sweet foretaste of the kingdom blest
Whose seasons all are bright!
And for thy sacred days of fast
When lowly, we implore
The pardon and the grace of Christ,
We love thee more and more!

Through centuries have thy anthems rung
In glorious praise on high,
Thy liturgy, the heart of man,
Has thrilled to glad reply,
And at the sacramental board,
Our Lord we kneel before!
O Mother, for these gifts of thine,
We love thee more and more!

O Church divine! O Bride of Christ!
Dear Mother of us all!
Through all the passing scenes of life
We hear thy holy call,
And for thy graces thus bestowed,
In song our voices soar,
We praise the Lord whose gift thou art,
And love thee more and more!

THE judgment in the case of the Bishop of Lincoln was to have been delivered on the 31st ult. A delay has been caused by the lamented and unexpected death of the eldest daughter of the Archbishop of Canterbury. She was seized with diphtheria, which, it appears, is prevalent in the neighborhood of Addington Park, and after a week's illness passed away.

THE question of removing to European and American museums the monuments of ancient Egypt is discussed in the November *Century*, by Mr. W. W. Ellsworth, lately returned from Egypt, and by the Rev. Dr. Winslow. The former urgently pleads that henceforth all monuments be left undisturbed and carefully guarded. Dr. Winslow severely deals with the parties who mutilate the sculptures, but thinks that duplicate portable monuments, which the government cannot or will not protect, had better be taken to museums for preservation and exhibition than remain to be destroyed by the fellaheen and tourists.

A CONTRIBUTOR to the volume of Sacred Song about to be published by THE LIVING CHURCH, writes: "It has always seemed to me that our poets have been too much under the influence of the Calvinistic spirit, that their verses have been too much a monotonous appeal to the emotions. The Church, its beauty of symbolism, and its grand anniversaries, have not sufficiently engaged the attention of its poet-painters. Then, too, so few of our periodicals really encourage the true Anglo-Catholic spirit in poetry.

THE LIVING CHURCH has done a great deal toward fostering this spirit among our Church verse-writers." We trust that the success of this publication will prove that Churchmen appreciate and are disposed to encourage such work which is done for no other motive than the glory of God and the benefit of His Holy Church.

THE Bishop of Corea, Dr. Corfe, recently passed through Tokyo, Japan, on his way to his diocese. He is said to resemble in personal appearance, the martyred Bishop Hannington. He has secured the unpaid services of two physicians, Dr. Landis, of St. Clement's parish, Philadelphia, and deputy surgeon General J. Niles. He has also a staff of clergy coming, who for some years will devote themselves to the task of learning the two languages necessary, viz, Chinese and the colloquial Korean. He has two English sailors who will make themselves generally useful. The Bishop feels himself quite rich in a grant of £500 from the S. P. G., and does not ask for any money. Dutton & Co., of New York, are the American agents for his magazine, "The Morning Calm."

A PUBLIC statement to the effect that the author of "John Inglesant" had "joined the Romish Church," has provoked Mr. Shorthouse to reply that he has not done, and has no intention of doing, anything of the kind. "This assertion (he adds) is so preposterously untrue that it proves the writer to be absolutely and entirely ignorant of myself, my life, my friends, and my books. For the last thirty-five years, ever since I was of age, I have been a member of the old-fashioned High Church party in the Church of England, and in this fellowship and Communion I hope, by the grace of God, to die." In a note on this subject, Mr. Richard Tangye, of Birmingham, says: "I knew Mr. Shorthouse very well thirty years ago. He was then a Quaker, the son of a Quaker, and his two brothers now residing in Birmingham are still members of the Society of Friends."

THE consecration of the Rev. Geo. R. Eden as Bishop of Dover, suffragan to the Archbishop of Canterbury, took place in Canterbury cathedral, on St. Luke's Day. The Archbishop was assisted by the Bishops of Durham, Rochester, and Gibraltar, and Bishop Mitchinson. The Communion Office was sung to Smart in F. The Archbishop was the Celebrant, the epistoller was the Bishop of Rochester, and the gospeller the Bishop of Durham. The preacher was the Rev. R. L. Ottley, dean of Magdalen College, Oxford, who, as he stood facing the Primate on his throne, with the eyes of a serried rank of clergy, many old enough to be his grandfather, fixed upon him, well sustained by the earnestness of his manner and the excellence of his matter, the high reputation of his family as preachers.

THE cathedral of North Dakota has been completed, and was on exhibition on Tuesday, at the station of the Baltimore and Ohio R. R. The next day

it started for its diocese. A large number of Chicago Churchmen accepted Bishop Walker's invitation to inspect the church, and the car was thronged throughout the day. As our readers are aware, Bishop Walker's cathedral is a church car by means of which the Bishop will be able to visit and hold services in a large number of towns in his immense jurisdiction. The car has been neatly fitted up as a church, with organ, font, lectern, bishop's chair, and altar. A double row of chairs down the length of the car will seat about 70 people. One end of the car is partitioned off to serve as robing room, office, and sleeping room. The car is named "The church of the Advent." It will, without doubt, be a very useful means in extending the Church in the great North-west.

A SHORT time before his death, Canon Liddon wrote to a correspondent in Melbourne, a letter which finally disposed of the idle gossip that was at one time current as to his personal relations with the Queen: "June 3, 1890, 3, Amen-court, St. Paul's, E. C. Dear Sir: Certainly I should advise you to believe very little of the personal gossip which is retailed from London. It is true, when Mr. MacColl was attacked on the score of his account of the impaled man whom he saw on the Save, I thought it my duty to bear witness to his accuracy. But I have no reason to suppose that the correspondence which followed ever attracted the notice of the Queen. * * * * * The only occasion on which I ever preached before her was eight years before it. On that occasion I did not 'imitate Bossuet,' or use any such word as 'And you, Madame, must also die,' nor did the Queen leave her seat before the conclusion of the service. I have no means of knowing what she may have said to the late Dean of Windsor. But I was staying with the Dean at the time, and what he said to me was quite inconsistent with the words quoted as having been used by the Queen." "I have the best reason for knowing," added the Canon, "that the Queen does not entertain towards me any feelings less kindly and gracious than towards others of her subjects," in confirmation of which he stated that her Majesty had offered him the see of St. Albans, which he had been compelled "to decline on the ground of health."

THE following extract from the report of the American Church Building Fund Commission, will be read with interest: "The sum at the command of the trustees is very far from adequate to the work. When the Building Fund was projected, the Church determined to raise a million dollars for the purpose. The amount thus far received is \$190,000. Of this, \$50,000 (the Bishop Robertson memorial) is still in the form of bonds, so that it is not available for loans, and it brings but a nominal interest to the Fund. The trustees have also felt it necessary to keep a certain amount always on hand, in a trust company, in order to be available in case of need

as for example some case in which Church property of large value is about to be lost for lack of immediate relief; and besides, there are always a considerable number of loans pending, in cases where the money has been promised, but the necessary papers have not yet been executed, or some defect in title has been discovered and has to be corrected, when, of course, the amount to be loaned has to be kept on hand until the loan is actually made. All these things reduce even the comparatively small amount already constituting the Permanent Fund, to an available sum painfully inadequate to the work required, and unless benevolent men and women speedily increase the fund by generous offerings, we fear that a long time will elapse before the amount at command will fully meet the constant calls which come from all parts of the country for aid in the establishment of Christian influences and the services of the Church. To meet these calls requires a much larger sum than is yet in possession of the Commission. But so far as the money placed in their power extends, they have endeavored to use it wisely and in such a manner as to accomplish the most good."

THE Bishop-designate of Rochester, Dr. Davidson, will be one of the youngest bishops on the bench. He was ordained deacon in 1874 and priest in 1875, was subsequently chaplain to the Archbishop of Canterbury, and was appointed Dean of Windsor in 1883. He was curate of Dartford, Kent, from 1874 to 1877; resident chaplain to Archbishop Tait, of Canterbury, from 1877 to 1882; and examining chaplain to the Bishop of Durham from 1881 to 1883. He became a trustee of the British Museum in 1884, a member of the governing body of Eton College in 1887, and is domestic chaplain to the Queen. The *Church Review* remarks in reference to his appointment, which seems to have been received with some surprise: "He is a good speaker, and in convocation has rather aimed at leading a middle party. He is a Broad Churchman with High Church leanings, and his friends have always claimed for him that it was largely owing to his influence that Archbishop Tait and Mr. Mackonochie were reconciled. His paper on Ritual Difficulties, at the Hull Church Congress, magnified the episcopal office, and advocated toleration of different uses under episcopal sanction. He has not left his mark at St. George's chapel, Windsor, or made it in any way a centre of religious life which, with its magnificent endowments, it ought to be if it is to escape Radical attacks. In fact, for the last seven years Mr. Davidson has been mainly a devoted servant and friend of the Queen. That has seemed a role which exactly suited him, but, like many other Englishmen, he will no doubt rise to the occasion and show that, as Lord John Russell said, a good all-round man should be able to command the Channel Fleet at a moment's notice."

CANADA.

A circular letter was issued in the early part of last month, by the Bishop of Toronto, to the clergy, superintendents, and teachers of Sunday schools in the diocese, asking them to observe the 19th and 20th as days of intercession for Sunday schools. The suggestion that the Church in Canada should unite with the mother Church in England in the observance of special days of intercession for Sunday schools was made by the Church of England Sunday School Institute, with the hearty concurrence of the Archbishop of Canterbury.

A service to render thanks for the safe return of the two delegates sent by the Toronto diocesan board of the Woman's Auxiliary to ascertain the needs of the missions between Toronto and the Pacific coast, was held in St. James' cathedral, Toronto, on Oct. 8th. In the afternoon of the same day a meeting was held, at which the lady delegates gave an account of their trip. Among other interesting facts mentioned, the work of the Bishop of Qu' Appelle was spoken of with the greatest appreciation. He gives back the whole of his stipend to the work of the diocese.

A missionary meeting was held at St. Alban's cathedral, Toronto, lately, on the occasion of the departure for Japan of the Rev. T. G. Waller. He is the first missionary sent to Japan by the Canadian Anglican Church. He had previously had charge of the services at the cathedral, and was presented on behalf of the congregation with a purse of money, by the Bishop who presided at the meeting.

The consecration by the Bishop of Ontario of the little church of St. Margaret's, lately built in a suburb of Ottawa, took place on the 19th. The consecration service was followed by a Confirmation of 10 candidates, five of whom had been baptized the previous summer. St. Margaret's is built of solid stone lined with brick, and is dedicated to the synod of the diocese. It is a purely missionary church, and the seats are all free. The work of the mission is performed without remuneration by the rector of St. Bartholomew's, Ottawa. A Quiet Day for women was held in Christ church, Ottawa, early in October, and was well attended. There were two celebrations of the Holy Communion, and four addresses were given during the day. The offices of Matins, Litany, and Evensong, were said. The singing was congregational. It is hoped that this day may become an annual institution in the Anglican churches in Ottawa.

The Bishop, with a number of friends of the Divinity School of the diocese of Huron, gave an informal reception to the newly-arrived principal of the college. An address of welcome was read by the Bishop, and one from the students. The new chime of nine bells in the Trivett memorial church, London, is to be inaugurated on the 30th. The great bell, weighing nearly a ton, is pronounced by the founders in Baltimore, to be the finest toned bell cast by their firm in several years. The Bishop of Huron has lately made a Confirmation tour through the county of Perth.

An eight days' mission was held in the parish of Christ church, Winnipeg, diocese of Rupert's Land, beginning on the 19th. It was conducted by the Rev. A. W. McNab, of St. Catherine's, Ont. There was mission service and instruction each day, also a Celebration, and a meeting for women. The synod met on the 28th. Harvest Thanksgiving services have been held with success in nearly every parish in the diocese. From several causes, but principally owing to ill health, a good many of the parishes and missions in the diocese are vacant.

It is proposed to build a new church in Regina, diocese of Qu' Appelle, costing \$15,000, of which \$9,000 has been already subscribed. The Bishop of Qu' Appelle is to visit Ontario in January, in the interests of the Domestic and Foreign Missionary Society. A church for the Indians has been built and consecrated at Touchwood Hills; 12 were confirmed there lately.

The fifth synod of the diocese of Columbia was held at Victoria, B. C., in October. The Bishop referred in the course of his address to the August Conference at Winnipeg, to consider the best methods for the consolidation of the Anglican Church in Canada. He said that the Church in Canada is already as much united as the Church in the British Isles, since there is the same full intercommunion, the same apostolic ministry, sacraments, creeds, and Book of Common Prayer. He then mentions some of the objections that appear to him to be against the scheme for a general synod, the chief of which seems to be that he does not think the Church in Canada sufficiently strong to attempt so radical an alteration; that it is unnecessary since the provincial synods are able, more conveniently, to do the work it is proposed the general synod should do, and that the mother Church in England has not found such a system necessary. It might be well, he said, for each diocesan and provincial synod to have a standing committee on mutual relations with a view to a practical closer action of the Anglican Communion in British America. After discussion, a motion was finally carried that the synod of Columbia, while sympathizing with the desire to draw together in closer union the various branches of the Anglican Church in British North America, is unable, at present, to concur in the scheme for the formation of a general synod.

The Bishop of Nova Scotia has been visiting the parishes in Cape Breton and Prince Edward Island in October. Twenty candidates were confirmed by him at St. Peter's cathedral, Charlottetown, of whom six had been members of other religious bodies, and four had been baptized during the year. At Summerside, 50 were confirmed in the parish, and 5 received the sacrament of Baptism.

Miss Machin of Quebec, has been appointed lady Principal of the Church School for Girls, about to be opened at Windsor, N. S. It is to be opened on Jan. 8th, 1891.

The second annual meeting of the Sunday School Teacher's Institute in connection with the rural deanery of Clarendon, diocese of Montreal, was held at Shawville last month. The Very Rev. Dean Carmichael and Dr. Davidson of Montreal, were present and gave addresses. Four Sisters of the Church, from Kilburn, London, Eng., passed through Montreal lately, on their way to Toronto, where they are about to open a home. If they succeed, they may establish a branch in Montreal.

CHICAGO.

WM. E. McLAREN, D.D., D.C.L., Bishop.

The Northeastern Deanery of the diocese met in Grace chapel on Wednesday, the 5th, with a large attendance of clergy. The Dean, the Rev. Dr. Locke, celebrated the Holy Communion. After the Celebration, Dr. Locke and the Rev. Messrs. Morrison, Little, and Wilson, read papers upon the Sunday question, with particular reference to the opening of the World's Fair on Sundays. As each writer took his own ground, the discussion did not contribute to unity of action, but rather offered choice of position for each individual. After the papers, pledges were made for city mission work. After adjournment the clergy were entertained by Dr. and Mrs. Locke at luncheon, in their charming home.

A meeting of the Standing Committee of the Diocesan Choir Association was held on Monday, when action was finally taken in reference to the next Choir Festival. The plan as adopted, is subject of course to the approval of the Bishop. It was then decided that the festival should be held on May 20th, 1891. In the morning there will be a choral celebration of the Holy Communion, the music to be taken by the choir of the church in which the service will be held, with such assistance as its choirmaster may select. It was decided to ask the use of St. James' church for this service. In the afternoon a social gathering and banquet is planned at the Armory of Battery D.

This will be for the members of the choirs, and specially invited guests. In the evening there will be a choir festival of sacred music in the Auditorium, admission to which will be by ticket. It will consist of selections of sacred music. There will be no service, nor procession; the choirs will not be vested, but wear their respective badges. In view of the large number of voices, about 900, which are expected to take part, this arrangement was thought best to make the festival more effective, and to accommodate the large number who would desire to be present. Other plans were proposed, such as to divide, having a festival service in each of the three divisions of the city, but it was thought best to try the plan which was finally adopted.

CITY.—The church of St. Clement during the next few weeks will be brought forward to the line of State st., in order to make way for the Alley Elevated Railroad. This will necessitate the suspension of services in the church until the required change is completed; some of the services, however, will be continued at St. Mary's Mission House, 2406 Dearborn st., as follows: Holy Eucharist, every Sunday, 7:45 A. M., Holy Eucharist, every week-day, 7 A. M. The Sunday school will assemble at 2406 Dearborn st., at 3 P. M. The St. Clement's Aid Society will continue its meetings for work every Friday afternoon at the clergy house, 2009 Wabash ave.

On the noon of Thursday, the 6th, the marriage of Miss May, daughter of Archdeacon Bishop, and Mr. Wm. Emery, was celebrated at the cathedral. Bishop McLaren performed the ceremony. A large number of friends of the contracting parties were present.

NEW YORK.

HENRY C. POTTER, D.D., LL.D., Bishop.

CITY.—Committees representing the various extra-parochial charities recently met at St. Luke's Hospital, and voted several propositions bearing upon co operation among the several institutions. These had to do with the establishment of a central board of united Church charities to supplement the work of existing institutions; the intercommunication of existing Church hospitals; a consolidation as far as practicable, of kindred charities; the prevention, as far as possible, of duplication in the establishment of new institutions and also needless multiplication; securing official reports from each extra-parochial charity for the archdeaconry, and their publication among the list of recognized institutions, with corporate title, etc.; the appointment of certain Sundays or seasons in the Church year in which to make a united appeal in the matter of supporting their work; to connect the institutions by telephone, etc.

Archdeacon Kirkby, rector of Christ church, Rye, has been engaged to deliver a course of ten lectures to the deaconesses connected with Grace church. The first was given on Saturday, Nov. 8th, and the others will follow in order on successive Saturdays. They are delivered at 9:30 A. M., it is understood, in the chantry, to the south of the church.

The chapel of All Saints' Home, in 120th st., the mother house of the Order of Brothers of Nazareth, was in festal attire on the eve of All Saints' Day. Not only the festival was being kept, but four aspirants were to take their first step towards becoming full members of the Order. The altar was lighted with wax tapers, and appropriately decorated with white flowers. The reception into the postulancy was a very simple one. The candidates were received by the chaplain, the Rev. Fr. Huntington, O. H. C., who made a very impressive address on the importance of the step they were about to take, and clearly showed them what was expected of one who desired to give himself up to the service of God in the Religious Life. At the close of the address, the aspirants, who had already put on the Religious attire, knelt before the altar and were separately received as postulants of the Order, and then took their places in the choir. The prospects of

the Order are most hopeful for the future. There are two brothers and five postulants at present, and others are looking forward to the day when they will be associated with this work of love. The principal work has been a home for convalescents, but as opportunities offer, other works are being taken up. The Order has had presented to it a farm near Millbrook, where it is intended to establish the mother house, and to remove the home for convalescents.

At a meeting of the New York Alumni of St. Stephen's College, held in St. Augustine's chapel, Nov. 6th, a permanent association was formed with the following officers: The Rev. R. B. Post, '62, *president*; the Rev. A. C. Kimber, D. D., '66, *vice-president*; the Rev. F. J. Clayton, '75, *secretary and treasurer*; *executive Committee*: The above officers, and the Rev. F. E. Shober, '80; the Rev. P. McD. Bleeker, '76; and F. J. Bagley, Esq.

PENNSYLVANIA.

OZI W. WHITAKER, D.D., Bishop.

On the 22nd Sunday after Trinity, Bishop Whitaker visited old St. David's, at Radnor, and confirmed a class of 20, which is a very large number for this rural parish.

An octagonal building, 23 ft. in diameter, is about to be erected adjoining the church of Our Saviour, Jenkintown, the Rev. Edward Coles, rector. A carved archway will connect it with the church. It is to be used for guild and choir purposes.

PHILADELPHIA.—The mortal remains of the Rev. Henry J. Morton, D. D., rector emeritus of St. James' church, were laid at rest in the quiet churchyard of St. James the Less, Falls of Schuylkill, on Tuesday, Nov. 4th. The funeral services were at St. James' church, and were attended by a large number of clergy and prominent lay people of the diocese, in all parts of which Dr. Morton had always been held in the highest esteem. The Bishop of Western New York was present. The Burial Service, Creed, and Lesser Litany were said by the Rev. Joseph N. Blanchard, rector of St. James' church. The Bishop of the diocese said a few Collects and pronounced the Benediction. The service at the grave was said by the Bishop and Mr. Blanchard. The interment was private.

The Guild of All Souls held its fourth annual retreat, at St. Mark's church, on Tuesday, Nov. 4th, the Rev. Henry R. Sargent, of Memphis, Tenn., being the conductor. The services were continued through the day. Addresses were made by Mr. Sargent, the Rev. I. L. Nicholson, and others.

By the will of Elizabeth Nixon, \$2,000 is left to the rector, churchwardens, and vestrymen of Christ church, in trust to hold the same until the fund by accumulation of income, or donations and bequests from other sources, shall be sufficient to support a second assistant minister for Christ church chapel, whose chief duty will be to visit among the poor; also \$1,500 to the Rev. J. A. Gillfillan, of White Earth Reservation, Minn., to be used for the benefit of the Indians under his charge.

The various chapters of the Brotherhood of St. Andrew, of Philadelphia, will hold an annual service at the church of the Incarnation, on the evening of St. Andrew's Day.

LONG ISLAND.

ABRAM N. LITTLEJOHN, D. D., LL.D., Bishop.

BROOKLYN.—On the door of the house of the Rev. Dr. Johnson, rector of St. Mary's, is a daily bulletin, setting forth his condition. At the latest accounts he was no better, and at the age of 78 years his recovery was not expected. He is so far conscious as to know all the members of the family, and make himself understood, but that is about all. A rumor that he was about to become a Roman Catholic is declared by his daughter as not having a word of truth in it. She ascribes it to the fact that the priest of the Roman Catholic parish near by, is an old friend of her father's, and that since his illness he has been very kind, calling to see him and in-

quire about him. She had also heard that the priest requested the children of his school to pray for her father's recovery. She presumes that this fact and the fact that one of the Sisters of St. John's Hospital, whose dress was not unlike that of the Roman Catholic Sisterhood, had attended upon her father for awhile, gave rise to the rumor, which was circulated through the children. She wishes that the report may be denied.

The annual reception and donation visits of the Church Charity Foundation took place on Thursday, Nov. 6th, from 1 to 9 o'clock, P. M. During this time there was a constant stream of visitors, who made many gifts and purchases, and in passing through the different buildings, could not fail to admire the order and neatness which were everywhere manifested. During the year the Home for the Aged has been added to by a building, 30x60 ft., thus accommodating about 20 additional inmates, and giving the chaplain, the Rev. Mr. Hyde, excellent quarters. On Saturdays he holds a service on each of the stories, administering the Holy Communion to such as are unable to attend the chapel. The sunny rooms of these aged occupants are made more cheery and attractive with flowers and pictures, and whatever can interest them.

Immediately to the east is the new Sisters' House about to be occupied by the Sisters of St. John, who will open a training school for the Sisterhood, when it can add to its number and be able to assist in the manifold mission and parish work of the city and diocese. Of the \$15,000 expended on this building, it will be remembered that \$10,000 was the gift of Mr. Geo. A. Jarvis.

The Orphan House to the west, which was the original institution, has been added to and improved, and now accommodates about 100 children. These orphans and half-orphans have the best of care under the management of a devoted Sister, the wants of body and mind being equally attended to. The chaplain holds daily evening services in the smaller chapel immediately adjoining. Connected with the Foundation is the Orphans' Press and Printing Department, which has grown up from small beginnings, and though not intended as a source of profit, something more than pays its way. When boys cannot be kept in the Orphanage after a certain age, and are too young to take care of themselves, it is conceived to come within the province of the institution to provide for their training and further development in this way, and already over 60 practical printers have been trained in the office.

The largest and most costly of this noble collection of buildings is St. John's Hospital, which has every convenience and attraction, and, like the other departments, has the best of care at the hands of the Sisters. In addition to the wards for adults there is a ward for children. Immediately adjoining to the east is the large chapel, with the corridors on each story opening into it, and in which morning and evening services are held every Sunday. The total enrollment of all the institutions up to the first of the year, was \$159,642.49. The Board of Associates represents nearly 40 churches, and is composed of ladies. The Bishop is *ex-officio* president, and the Rev. Dr. Hall, and Messrs. N. P. Schenck, and William Mathews, vice-president, secretary, and treasurer. Seven or eight leading clergymen and laymen comprise each the committee of Ways and Means, for the Homes of the Aged and Orphans, Hospital, and Dispensary, &c. Connected with the institution is a dispensary and three house physicians for the Homes.

On the evening of Nov. 5th, a grand concert was given in the Sunday school room of St. Ann's church, the singers being connected with several of the leading choirs in Brooklyn. Refreshments followed, while the receipts are to be used in furnishing the new rooms in the chapel to the north of the church. These rooms at the front or Clinton st. end of the chapel consist of sexton's office provided with electric light

witches and electric bells connected with the rector's study; the assistant minister's room, also connected with rector's study by electric bells and telephone; a room 12x21, called the "music room," as it will probably be used for choir purposes; and on the opposite side a parish room of similar size for the use of the ladies' societies. Above these rooms is what will be called the "church parlor," a large room 32x37, which will be fitted up for the use of the larger parish organizations. Two of the rooms will be fitted with sliding windows opening into the chapel, by which, if need be, its capacity can be enlarged. The chapel which, though divided, is of sufficient size for ordinary purposes, has been wired for 100 incandescent lights, which give forth no appreciable heat, while the decorations are not injured by smoke. The entire cost of these rooms was \$1,500, which was provided for in advance by subscriptions, while members of the building committee guaranteed the expense of electric lighting. The entire cost, including furnishing, will be about \$2,000. These rooms will be a great accommodation, as hitherto the organizations of the parish have had no suitable place in which to hold business meetings.

Christ church, South Brooklyn, is erecting for its mission a large Sunday school building 100x50, which when all the parts are thrown together, will bring over 1,000 children within sight and hearing of the speaker. For this purpose the rooms in front, both below and above, will be provided with sliding doors. The material is brick with terra cotta trimmings. This building will be a great convenience for the large Sunday school of the mission, the crowding in the basement of the chapel being both uncomfortable and unhealthy. The entire cost, including furnishing, will be about \$20,000.

One has only to enter the new St. Luke's church to be impressed with its great size. Indeed, the nave will be by far the largest in the Brooklyn churches. Dr. Bradley has been instrumental in building several churches, notably St. Mark's, Minneapolis, at a cost of \$75,000, which Bishop Whipple considers the finest parish church in his diocese, and only inferior to the cathedral. Considering, however, all the difficulties he had to contend with, the erection of this new St. Luke's church will be by all odds his greatest achievement. Dr. Bradley has removed from his former residence, and just taken possession of a house on Vanderbilt ave., immediately in the rear of the church.

The Rev. Melville Boyd, rector of All Saints', began on Sunday evening, Oct. 19th, a special series of sermons entitled, "In the Sunlight," to be continued through the remaining Sunday evenings in the year. The subject of his first discourse was, "The Man who Helps Himself."

More recently several ministers in Brooklyn have withdrawn from other denominations to take orders in the Church. The latest instance is the Rev. J. Winthrop Hageman, pastor of the Franklin ave. Presbyterian church, who took his congregation by surprise by announcing on Sunday, Nov. 2nd, that he had forwarded his resignation to the presbytery. His resignation will be acted on in December, and till that time he will continue in his charge, which has increased in membership from 196 to 560. Leading members admit that he has entirely re-constructed the society till it has become one of the most efficient in Brooklyn.

MISSOURI.

DANIEL S. TUTTLE, D.D., Bishop.

ST. LOUIS.—On Sunday afternoon, Nov. 2nd, the Bishop assisted by several of the clergy and a number of the laity held a dedicatory service at the tomb just erected over the grave of the late Bishop Hawks, first Bishop of Missouri. The opening sentences of the Burial Service were used, after which came several collects together with one of benediction. After a hymn, the Very Rev. Dean Schuyler made a short address speak-

ing of the love and esteem in which the late Bishop had been held, and rejoicing that he was able to see such a handsome monument erected to his memory. The monument, or tomb rather, covers the entire grave, is made of Vermont granite, and is in excellent taste. It has been erected by a few friends, and special credit is due to Mr. Wm. H. Thomson, senior warden of Trinity parish. When the service was ended, the Bishop, and those present, walked over to the grave of the late Bishop Robertson, where a hymn was sung and several appropriate collects were said.

Thursday evening, the 6th inst, delegates from the several chapters of the Brotherhood of St. Andrew, met in the guild room of the cathedral and organized a local council for the city and county of St. Louis, with the following officers: *President*, J. A. Barrows, of St. Peter's Chapter; *vice-president*, Chas. Robinson, of Emmanuel Chapter; *secretary and treasurer*, L. L. Whittemore, of the Cathedral Chapter. Steps were taken for a public union meeting in the near future.

Friday, Nov. 7th, the Missouri branch of the Woman's Auxiliary held its quarterly meeting in Mt. Calvary. At 10 o'clock, Bishop Tuttle assisted by Bishop Atwill of West Missouri, celebrated the Holy Communion. After the service addresses were made by both Bishops and by Miss Sybil Carter. Bishop Tuttle commended the women for the work already done, and spoke of several opportunities specially calling for help. Bishop Atwill gave an earnest and eloquent address, bringing a cordial greeting from the young sister diocese. He dwelt upon the need of faith in beginning all work. To believe makes it possible to do. Faith to be effective must be persevering faith, and persevering faith must always become disseminating faith. Miss Carter spoke interestingly of Indian work, and also on the Enrollment Fund. An excellent lunch was served in the guild rooms and at 2:30, the business meeting was held. Reports from the parishes showed that considerable work had been done since the annual meeting, \$600 had been paid on the debt of All Saints' church, and \$240 was on hand towards the next \$500, which it is hoped will be paid in January. It was decided that the \$250 towards the furnishing of the new mission house be raised at once, and forwarded to New York. Fifty dollars was voted to the improvement fund of Holy Innocents' parish, Oak Hill, in the suburbs of the city, \$25 was voted to the Bishop's purse of West Missouri, and \$25 to the Board of Missions. Miss Carter spoke at length on the work in China and Japan and did much to create a deeper interest in foreign missions. The attendance during the whole day was unusually large and the work of the winter is entered upon with increased interest. Friday evening, Miss Carter addressed the women of All Saints' parish, (colored), and Saturday afternoon, she spoke at St. Stephen's mission, and at St. George's church.

The Rev. Dr. Holland has been obliged to give up duty for a time, much to the regret of his congregation, and has started for a trip to England, hoping that a three months' rest will restore his vigor. In the meantime the Rev. Hobart Chetwood will have charge of St. George's.

MILWAUKEE.

CYRUS F. KNIGHT, D.D., D.C.L., Bishop.

CITY.—Last Sunday the Dean announced to the cathedral congregation that a gift had been made of a sum sufficient to erect a suitable school building for the Cathedral Institute, in place of the present frame structure. The new building will cost at least \$10,000. The congregation is also asked at the same time to build a new guild hall, and a \$6,000 or \$7,000 building of that nature will probably be erected. The repairs on the cathedral itself just completed, cost over \$1,000, and a new choir organ of about the same value, has been placed in the chancel, so that this is a year of much material extension for the Church. The cathedral owns a half block square, with a

full block front on Juneau ave., the location being unsurpassed, and the ground amply sufficient for the new buildings. The name of the donor is not made known to the public.

MASSACHUSETTS.

BENJ. H. PADDOCK, S. T. T., Bishop.

The Bishop has sent a communication to the clergy, in which he says: "The neuralgic rheumatism, which has taken strong hold upon me within the last three weeks, has caused me great distress in my right shoulder and arm, often preventing their use, and driving away quiet and sleep. But this, I am encouraged to hope, may soon yield; much sooner probably than other and deeper-seated maladies. My physician gives me small hope of doing much public work during the winter, while he does hope for returning ability after some months' rest."

He greatly regrets the disturbance and uncertainty as to the visitations, but hopes to be able to arrange for a system of visitations of groups of parishes by other bishops, which will leave no church without provision for the Confirmation of its candidates. Early notice will be given of the approximate time of these visitations, which he hopes will not differ widely from the usual dates.

A very "clerical" wedding was that of the Rev. E. S. Rousmaniere, rector of Grace church, New Bedford, to Sophie, daughter of Robt. Knight, Esq., at Grace church, Providence, Nov. 5th. The Rev. Dr. Greer, of St. Bartholomew's, N. Y., and others, assisted Bishop Clark in performing the ceremony. The Rev. J. F. Nichols, of Watertown, N. Y., and the Rev. John Diman of Newport, were the clerical ushers, and the Rev. Percy S. Grant, of Fall River, was best man. About 50 clergymen were in attendance.

MEDFORD.—Grace church had its Harvest Home, Festival Tuesday evening, Oct. 29th. The sermon on the "Spiritual and Natural Life," was delivered by the Rev. W. R. Trotter, rector of Trinity church, Bristol, R. I. The Rev. N. D. Martin sang the baritone solo, and the Rev. Edwin Johnson intoned the service. Garrett's Harvest Cantata was sung by the choir. The interior of the church was appropriately decorated with sheaves of wheat, vegetables, grapes, etc., and the offering amounted to \$35.

EASTON.

WM. FORBES ADAMS, D.C.L., Bishop.

The Northern Convocation met in St. Mark's chapel, near Perryville, North Elk parish, on Oct. 28th to 30th inclusive. Services were held on Wednesday and Thursday mornings, at which sermons were delivered by the Rev. Messrs. Roberts and Davidson; also on Tuesday, Wednesday, and Thursday evenings, at which addresses were made on the following topics: "Missions," "The Making of the Christian Vow," and "The Vow Performed."

NORTH DAKOTA.

WILLIAM D. WALKER, S.T.D., LL.D., Bishop.

DICKINSON.—The Bishop visited this place on Thursday, Oct. 2nd, and laid the corner-stone of the new St. John's church, being assisted in the services by the Rev. G. A. Chambers, missionary in charge. In the evening, after preaching a very instructive sermon, two persons were presented to the Bishop for the holy rite of Confirmation, making six in all during the year. Ten children have been baptized. The new church has a fine foundation of stone, solidly constructed, with a large cellar, with walls also of stone, and so arranged as to give ample accommodations both for a furnace with which to heat the church building proper, and for the storing of fuel. The superstructure, the work upon which has been suspended until the early spring of next year, will be composed of white brick, with red trimmings, and of pure Gothic style of architecture, and with a square tower, finely proportioned, on the north-east corner in front. There will be but one main aisle, directly in the centre,

and opening into this will be the principal entrance. The seating capacity will be about 150. The chancel will have on the Gospel side an organ and choir room, and on the Epistle, the vestry. Altogether, St. John's church when completed, will be one of the finest church buildings in North Dakota. The architect is the Rev. G. W. G. Van Winkle, of Rawlins, Wyoming, who is deservedly well known in the diocese of Springfield. So far the work has been done on the cash principle. Nearly \$2,200 have already been subscribed, and about \$1,900 paid into the fund. No little praise is due to the Bishop, for his encouragement and timely help, both financial and otherwise.

IOWA.

WM. STEVENS PERRY, D.D., D.C.L., Bishop.

DAVENPORT.—The rectory of Trinity church has been enlarged and improved at an expense of \$700, to meet which an offering of nearly \$600 was laid upon the altar at a recent morning service, and the remainder contributed during the week. There is not, now, a better equipped parish in the State of Iowa than this, with its beautiful stone church and parish house; its melodious chime of bells that wakens the echoes every Lord's Day, and calls to Saints' Day services; and better than all its large and enthusiastic congregation. The only thing now needed in material things is a grand organ which will soon be forthcoming.

ALBANY.

WM. CROSWELL DOANE, S.T.D., LL.D., Bishop.

February last, the Rev. Ernest Mariett resigned his work in Fall River, Mass., which had held him there seven years, and accepted the rectorship of St. John the Evangelist's, Stockport. He has recently accepted a unanimous call to Trinity church, Whitehall, N. Y. At Whitehall there is a beautiful church with all the appointments for Catholic worship. There are several Church societies, and a vested choir. A parish house is now building. The Rev. James Otis Lincoln has resigned on account of ill-health and gone to Kansas.

LOUISIANA.

JOHN N. GALLEHER, S.T.D., Bishop.

NEW ORLEANS.—A very happy movement has been instituted, which, it is hoped, will secure general encouragement among the clergy, viz., the giving of monthly or weekly lunches by the different city clergy. The first of this kind was given by the rector of Trinity church, the Rev. Dr. Suively, at the rectory. The Bishop was not able to attend, but sent his best wishes. It was a happy gathering, and the rector of Trinity most happily closed the order of speeches by saying that though there might be all kinds of Churchmanship represented in the diocese of Louisiana, he felt sure that every priest wished for the greater welfare of his brother in the ministry, and that all were working for the prosperity of Christ's Holy Catholic Church.

SPRINGFIELD.

GEORGE F. SEYMOUR, S.T.D., LL.D., Bishop.

CHESTER.—All Saints' Day was duly observed here. At the first Celebration at 7 A. M., quite a number were present. At the 10 A. M., Eucharist there was a large attendance of the faithful of this parish. The church was beautifully decorated, especially the altar, with white flowers and wax lights, the font was decorated with vines and flowers, also the pulpit and lectern. There was no sermon, for the people have learned that merely human exhortation is not the necessary thing, and that the Holy Communion is the highest act of worship of Almighty God.

MINNESOTA.

HENRY B. WHIPPLE, D.D., LL.D., Bishop.
MAHLON N. GILBERT, D.D., Asst. Bishop.

The Central Convocation was held in St. Peter's church, Shakopee, Tuesday, Wednesday, and Thursday, Oct. 21, 22, and 23. The convocation sermon was delivered by the Rev. Jno. Wright, D.D., on Tuesday

evening. On Wednesday, at 9:15 A. M., the Holy Communion was celebrated, with short address, after which there was a discussion on 'Communion Wine,' led by the Rev. J. J. Faude. At 2 P. M., the subject of "Deaconesses" was taken up, writer, the Rev. Wm. Wilkinson; speaker, the Rev. A. G. Pinkham. The Rev. A. D. Stowe had an essay on "Agencies in Parish Work," and the Rev. C. E. Haupt spoke. At the general missionary meeting in the evening, the speakers were the Rev. Messrs. J. J. Faude, W. Wilkinson, and C. K. Capron. On Thursday, after Holy Communion, "The Relation of the Parish to the General Church" was discussed by the Rev. Messrs. E. J. Purdy and C. M. Pullen; and "Home Religion," by the Rev. Messrs. C. D. Andrews and C. E. Hixon. The meetings were a means of grace, and the Shakopee ladies entertained the convocation in royal style.

SLEEPY EYE.—About 16 months ago, the Bishop organized a mission at the above place. The work has been blessed, 20 being confirmed last May. A subscription paper was circulated for building a church, and in June last the corner stone of All Souls' church was laid. The work was pushed rapidly, and on the eve of All Saints', the church was opened for divine service. The service consisted of blessing of the altar, and a shortened form of Evening Prayer. The Rev. C. D. Andrews, of St. Paul, the Rev. A. Alexander, of Minneapolis, and the Rev. S. B. Purves, priest in charge, were present. Addresses were made by the two visiting clergy. The church has a seating capacity of nearly 200. The interior is all ceiled and finished in oil. The altar, a very handsome one of butternut wood, with black walnut trimmings, was presented by the Sunday school of Christ church, St. Paul. The pews are made of black walnut, with butternut backs. The whole cost of the church, with furniture, will be \$2,000, all paid except \$500. The membership 16 months ago was 12 persons. A ladies' guild was organized with 10 members, and inside of a year gave \$200 towards the building fund. The lot on which the church stands is 50x140 ft. Another lot has just been presented to the church by Mr. Stewart, of Cincinnati, on which, some day (D. V.), a rectory will be built.

FARIBAULT.—On All Saints' Day, in the cathedral of our Merciful Saviour, a short office of benediction was said, at the beginning of Morning Prayer, to set apart for divine service a brass eagle lectern, as a memorial of Cornelia Whipple, wife of the Bishop. The lectern is a superb work, the standard of burnished brass, and the eagle of unburnished brass, resting upon a mass of broken rock, from a special design by Messrs. Gorham & Co. This memorial gift is made by the Rev. Edward C. Bill, D.D., a dear and loving friend of Mrs. Whipple. No memorial could more suit the strong, sweet character of Mrs. Whipple, and no one of her friends could more fittingly have so remembered her than the Rev. Dr. Bill, whom she so truly loved. The lectern bears the inscription:

To the glory of God, and in loving memory of Cornelia Whipple, wife of the Right Rev. H. B. Whipple, D.D., LL.D., first Bishop of Minnesota, by her friend, E. C. B. "Thy Word is true from everlasting."

The rector, in the benediction, used a special prayer for the occasion.

KENTUCKY.

THOS. U. DUDLEY, S.T.D., Bishop.

A pastoral from the Bishop addressed to the clergy and laity, beseeching their prayerful consideration and active co-operative work in behalf of the united missions of the Episcopal churches to be held in this city early in January next, has been issued, the object being to stir up to more energetic work and to strengthen the spiritual life of the confessed followers of our Lord Jesus Christ.

The new St. Andrew's church was opened for services on the 20th Sunday after Trinity, with sermon and celebration of

Holy Communion, Bishop T. U. Dudley taking for his text the 2nd and 3d verses of the Gospel for the day. Bishop C. C. Penick assisted, reading the prayers and Lessons. The sermon was unusually earnest and impressive.

The new church, the corner-stone of which was laid May, 1889, is built of Bedford lime stone, ashlar face, 82x130 ft., with a seating capacity of nearly 1,000. The style of architecture is Norman; a massive tower 115 ft. high at the southwest corner. The nave is 38x70 ft., the aisles are 12x18 ft., the transept 67x38 ft., the sanctuary 38x18 ft. The robing room and vestry occupy the southeast, and the organ loft the northeast, part of the building. The ceiling in white pine in two divisions, the radius being 19 feet, and the height 39 feet. The ceiling over the side aisles is straight 20 feet above the floor, along the aisles runs a clerestory for 38 feet. The roof of the tower is dark red terra-cotta, that of the church, of slate. The woodwork of the church, excepting the ceiling, is polished oak. The pews, lectern, altar, credence table, and pulpit are all made of the same material. The side walls are wainscotted to the height of four to six ft. The sanctuary is apsidal. A memorial rail of polished oak supported by brass standards separate the sacristy, in which is placed the altar, from the choir; three steps lead from the nave to the choir. At the rear of the sacristy are three stained glass windows, the central one has a representation of Christ disputing with the doctors; two large stained glass cinquefoil windows are in the transept; a large rose window of stained glass is in the west over the gallery. The altar is a gift from Bishop C. C. Penick, the rector, constructed of dark oiled oak with carved grape vine and per dent grapes around the front and sides. The pulpit of dark oak handsomely carved, supported by brass standards, has at its base a cross and anchor, the front panel representing an open Bible. The lectern, a memorial gift, and the credence table, are of corresponding material and finish. The aisles and vestibules are tessellated in black, red, and yellow tile, in mosaic. The organ is highly ornamented to correspond with the general finish of the church. Large brass chandeliers with candle burners for gas, serve for illumination. The church is heated by hot-air furnaces.

St. Andrews was originally a mission inaugurated by the Rev. Henry M. Dennison, son-in-law of vice-President John Tyler, of Virginia, about 35 years ago, while he was rector of St. Paul's church. The locality then was in the southwest part of the city. A sale of this mission property was made during the Rev. F. M. Whittle's rectorship of St. Paul's church, and the present locality of St. Andrew's church was selected, whereon a mission church was built. The old St. Andrew's will, in the future, be used for the Sunday school, lectures, and such other purposes as may be required for the more efficient work of this flourishing parish.

LEXINGTON.—Father Huntington will hold an octave of services in St. John's parish, beginning on Sunday, Nov. 16th. There will be a sermon in the church each night (two on Sundays) and addresses to men, to women, to guilds, etc., at other hours, and possibly at other places than the church. This series of services is preliminary to and in a measure preparatory for a Mission projected for next year.

The rector of the parish has recently given some illustrated lectures on English cathedrals, for the benefit of the guilds of the parish.

TENNESSEE.

CHAS. TODD QUINTARD, S.T.D., LL.D., Bishop.

The Convocation of Nashville met in Grace church, Spring Hill, on the 28th ult. The first service was held Tuesday evening at 7 o'clock, when the convocation sermon was preached by the Rev. James R. Winchester. His theme was "The Perpetuity of Christ's Kingdom." Wednesday morning a business meeting was held, at which the dean, the Rev. H. R. Howard, S. T. D., presided. Most of the time was consumed

in hearing the reports of the various missionary enterprises carried on within the bounds of the convocation. At 11 o'clock, Litany was said by the Rev. E. B. Ross. At the celebration of the Holy Communion which followed, the rector, the Rev. C. M. Gray, officiated, assisted by the dean. The sermon was preached by the Rev. Chas. T. Wright. At the evening service, conducted by the Rev. Messrs. J. R. Winchester and M. C. Martin, the Rev. T. F. Martin preached the sermon from St. Mark xiii:13. At the conclusion of this service, the members of the convocation attended a reception at the Beecher school. This institution is in a most prosperous condition, having steadily progressed in general favor and patronage during the past eight years.

The whole of Thursday morning was devoted to the business of the convocation, the most important result being the election of the Rev. Thomas Atkinson, of North Carolina, as the general missionary, *vice* the Rev. R. E. Metcalf, resigned to accept the rectorship of St. Peter's church, Columbia. The afternoon session was occupied chiefly in the discussion of the subject, "Division of the Diocese, the Crying Need of the Church in Tennessee." Dr. Wm. C. Gray, rector of the church of the Advent, Nashville, and the Church's general agent for securing the endowment of the episcopate with view to such division, and who has been untiring in his efforts in that direction, made a strong argument in its behalf, which was heartily seconded by others of the clergy present. At night the closing service was held. This service was of a missionary character and was well attended. Addresses were made by the Rev. Messrs. T. F. Martin, R. E. Metcalf, and M. Cabell Martin. A brief business meeting followed, at the conclusion of which the dean made an address, in which he referred to the pleasing fact that unity of spirit had characterized this as all previous meetings of the convocation. He then declared it adjourned, to meet at Christ church, Nashville, the first Tuesday in February next.

The prospects for mission work among the colored people at Gallatin appear so encouraging that the authorities at Hoffman Hall have decided to make the attempt to maintain regular services there. A Sunday school has been organized, and hereafter either one of the clergy on the staff, or one of the students, will go to Gallatin every Sunday to superintend it, and give the colored people, as far as possible, the benefit of the services of the Church. Hoffman Hall which was opened on Sept. 20th, as a school for the training of colored candidates for the ministry, has at present three resident clergy besides its students. The basement of a church in the city of Nashville has been roofed in, and is used as a chapel, until a building suitable for the worship of Almighty God can be reared above it. It is hoped that this will become in time the centre of a large and important work among the colored people of Nashville. Since the opening of the hall another student has arrived, and the dormitories of the hall have now each one occupant. The new student will take some of the theological studies at the hall, and pursue other preparatory studies in Fisk University, with which the hall is connected. The warden is in correspondence also with two other students who are considering the question of entering the hall.

MEMPHIS.—Grace church parish, the Rev. Geo. Patterson, D.D., rector, has just provided itself with a magnificent pipe organ from the factory of Henry Pilcher's Sons, Louisville, Ky., containing two manuals, and having an exceptionally sweet and pure tone. The exterior is beautiful in design, the case work being of antique oak and the decoration rich and artistic. The cost of the instrument was \$3,000, and was obtained mainly through the efforts of the ladies of the parish, who realized that a good organ was requisite for the rendering of the high order of music which is characteristic of the parish. A High Celebration was held on All Saints' Day, and on the 22nd Sunday after Trinity, the rector be-

ing Celebrant. The Rev. Father Vaux, of Arkansas, assisted at the Celebration on the Sunday previous, and preached a stirring sermon.

NEWARK.

THOS. ALFRED STARKEY, D.D., Bishop.

The Bishop of Delaware confirmed in Tenafly and Norwood, on Sunday, Oct. 26th, in the absence of the Bishop of the diocese.

A united service of several of the chapters of the Brotherhood of St. Andrew, was held in Christ church, Belleville, on Thursday evening, Oct. 30th. The Rev. Father Huntington delivered the address, which was listened to with marked attention by the large congregation present. The ladies of the congregation provided a beautiful supper for all the visiting brethren.

The annual service in connection with the vested choir of Christ church, Hackensack, was held on the vigil of All Saints'. The church was crowded, and full choral Evensong was rendered most efficiently. The choir is well trained. The rector, Dr. Holley, announced the names of the prize boys for the year past, and Dr. Coleman, Bishop of Delaware, delivered a most admirable sermon, in which he contrasted the happy and hearty services of the present day with the cold, listless rendering of divine worship in the days of his boyhood.

Bishop Starkey returned from England in the 'Germanic,' on Friday. We are glad to say that he is much improved in health.

CONNECTICUT.

JOHN WILLIAMS, S.T.D., LL.D., Bishop.

The autumn meeting of the Lichfield Archdeaconry was held in St. John's parish, New Milford, on Tuesday and Wednesday, Oct. 28th and 29th. After dinner at the New England House, the clergy assembled in the vestry of the church, the recently appointed Archdeacon J. H. George, of Salisbury, presiding. At the business meeting, the Rev. F. W. Barnett was elected secretary and treasurer, to take the place of the Rev. Mr. George, whom the Bishop had appointed archdeacon instead of the Rev. Mr. Sherman, now of St. Paul's, Bridgeport, who for many years had endeared himself to his brother clergy in Lichfield Co. by his wise administration of the office. A scholarship to be known as the Lichfield archdeaconry scholarship was voted for the high school in Carolla, Africa, amount \$40 a year. After the business meeting, able reviews of that much discussed book, "Lux Mundi," were read, and three interesting exegetical explanations of I. Cor. xv: 28.

On Tuesday evening, at All Saints', instead of the three missionary addresses by some of the brethren, the Rt. Rev. Dr. Gilbert, of Minnesota, was introduced by the archdeacon, and made an eloquent appeal for missions. Following the key note given by the archdeacon, he went on to show the value both here in the East and there in the West, of missionary work in smaller towns and outlying parishes. On Wednesday morning, in St. John's church, Dr. Spencer, of Washington, Conn., preached on "the signs of the times," and the Bishop of Minnesota, assisted by the archdeacon and Dr. Spencer, administered the Holy Communion.

NORWICH.—On Tuesday, Oct. 28th, a large part of Trinity church congregation assembled at the rectory on Washington st. at a reception tendered by the rector, the Rev. E. B. Schmitt, and his wife. A social good time was enjoyed by all, and the strong link which has bound the rector and his wife to the hearts of his people ever since his coming here was only made firmer. Trinity church has been presented with a handsome memorial in the shape of a bishop's chair, in memory of a former senior warden, Mr. W. T. Tyler.

VERMONT.

WM. HENRY A. BISSELL, D.D., Bishop.

The 11th annual meeting of the diocesan branch of the Woman's Auxiliary was held Oct. 28-30th, in Trinity church, Rutland, the

Rev. Chas. Martin Niles, rector, who after a service of prayer, gave the address of welcome to the delegates, who numbered about 150 ladies, with 20 rectors. Wednesday morning programme commenced with a business meeting at 9:30 o'clock, followed at 11 o'clock by the Litany, sermon, and the Holy Communion. The Litany was said by Archdeacon Carey, of Saratoga, and the sermon was preached by the Rev. William S. Langford, D.D. Bishop Bissell was the Celebrant, and was assisted by Bishop Hare, of South Dakota. The afternoon session was opened by prayer, after which Bishop Hare spoke on domestic mission work and his experiences in the West. The Rev. B. W. Atwell, the State general missionary, next spoke on the missionary work in Vermont. He was followed by the Rev. Dr. Langford.

The evening exercises commenced with a prayer service conducted by Bishop Hare, after which the Rev. Dr. Carey, of Saratoga, spoke of the brave acts and good deeds of self-denying women who have set themselves apart for the furtherance of the cause of God. The Rev. Paulus Moort, of Liberia, West Africa, was the next speaker. He made a strong plea for a colored clergy, because he thought that better work could be done by them. His mission to America at this time is to get a medical education, and he needs help to get through next March. He made a most eloquent plea for funds to encourage the missionaries and to establish schools in Liberia, in order to elevate the people. At the close of an address by Bishop Hare, benediction was pronounced, when the clergy and delegates repaired to the rector's home, where they received a hearty reception and all the good things that go with it.

The offering taken up at Trinity church for mission work in South Dakota, amounted to \$150, with \$5 afterward added; and the offering for the Rev. Mr. Moort amounted to \$160. The amount of money raised and expended during the past year by the Woman's Auxiliary in boxes and otherwise, is \$7,278.20.

WYOMING AND IDAHO.

ETHELBERT TALBOT, D.D., LL.D., Bishop.

NEW CASTLE.—On Saturday, Oct. 11th, the cornerstone of Christ church was laid by the Rev. John E. Sulger, general missionary and archdeacon. A large number of people of the town, and from the surrounding country, attended the service. The Rev. Mr. Sulger started this mission not quite three months ago, and has met with extraordinary success. The services are, for the present, held in the hall over Frank's store, and are well attended, sometimes there is scarcely standing room. The church will be of frame, 49 ft. in length by 24 ft. in width, with nave, chancel, choir, and robing room. The spire will be 54 feet high. The citizens are justly proud of the building, for it will be quite an ornament to the town.

SUNDANCE.—The cornerstone of the church of the Good Shepherd was laid on Wednesday, Oct. 8th, at 3 P.M. At 2:30 P.M., Sundance Lodge No. 9, A.F. and A.M., headed by the Sundance Silver Cornet Band, marched to the corner of Main and 6th sts., where the corner stone of the new church was to be laid. Here they were met by the Rev. Messrs. John E. Sulger and Charles E. Snaveley, the rector of the parish. After the usual Church service, the masonic ritual of laying the stone occurred, the rector pronouncing the benediction on it. Then followed the recitation of the Nicene Creed and the Gloria in Excelsis. Addresses were made by the rector and the Rev. Mr. Sulger. In the evening there was a service held in the court house, at which a large number of the citizens of the town and others were present. The Rev. Mr. Sulger preached a very earnest and forcible sermon. The singing by the church choir was a marked feature of this service, and the anthem was well rendered. This mission was started by the Rev. Mr. Snaveley just three months ago, and bids fair to become the largest church in town. In two months time 23 persons received Holy

Baptism and two were confirmed. Quite a good-sized class are now awaiting Confirmation at the next visitation of the Bishop. The Sunday school is growing rapidly. The church is built from the same plan as the one in Newcastle. Curiously enough the clergymen at both these places chose the same plan, and were not aware of it until the day on which the cornerstone of the church of the Good Shepherd was laid. These two churches are being built by two classmates of the class of '90, General Theological Seminary, and are the first Episcopal churches erected in northeastern Wyoming.

CHEYENNE.—The Rev. Dr. Rafter, of St. Mark's, who has been taking a vacation in Canada, has returned, and the work of the parish is being vigorously pushed forward. The surpliced choir, under the efficient leadership of Prof. Fred. Sellick, is greatly improving, and is the finest in the State.

LARAMIE.—St. Matthew's, under the new rector, the Rev. W. W. Love, is rapidly gaining ground in the city. The services are well attended, and the people are enthusiastic over the prospects of the parish. Various guilds have been organized, and there is a most flourishing Chapter of the Brotherhood of St. Andrew.

EVANSTON.—The Rev. Mr. Gallaudet, the new rector of St. Paul's, is doing a most successful work. There is a weekly celebration of the Holy Eucharist, besides the regular services on Sunday, Sunday school, and a service during the week. He also holds weekly services at the mining camp. A large class was presented at the visitation of the Bishop on the 19th Sunday after Trinity.

CENTRAL PENNSYLVANIA.

M. A. DE WOLFE HOWE, D.D., LL.B., Bishop.
Nelson S. Rulison, D. D. Assistant Bishop.

THOMPSONTOWN.—For a second time this year, after a lapse of over a half century, services of the Church were held in the old stone church of St. Stephen. On Sunday, Oct. 29th, the missionary conducted Morning Prayer, administered the Holy Communion to nine persons, and preached. In the evening an instructive sermon on Baptism was delivered to a good-sized congregation. On Monday, the Rev. Mr. Kelly made a start overland to the village of McAlisterville, a distance of six miles, where evening service was held. The missionary presented the Church in a strong and convincing manner to a large congregation. This was the first service ever held in this strongly Presbyterian settlement, and the people seemed much gratified. The next day Mr. Kelly advanced six miles further to Richfield, another point where the first Church service was yet to be held; here the missionary preached and instructed a large gathering of Dunkers, Mennonites, etc. On Wednesday he returned to Thompsonstown to meet Bishop Rulison who preached a fine sermon to a well-filled church.

CHAMBERSBURG.—On All Saints' Day, there was placed in Trinity church a beautiful memorial, of chaste design and elegant workmanship. It consists of a font cover made of wood and polished brass. The base is of walnut, octagonal in shape, to correspond with the top of the font. To this base there is attached an ornamental structure, pyramidal in form, of polished and lacquered brass, consisting of lilies in bloom interspersed with leaves, the whole being surmounted by the figure of an angel with uplifted wings, and bearing in his hands a scroll upon which is the legend, "He is Risen." Upon a ring of brass attached to the walnut base is the following inscription:

To the glory of God and in loving memory of Rebekah Kimmell Sullivan. Entered into life, Feb. 17, 1890.

The whole structure is about three ft. high. It is placed in the church by the mother and sisters of the late Mrs. Sullivan, as an affectionate memorial of her, and its special appropriateness will be seen, when it is stated that she was baptized there, on Easter Day, 1881. This beautiful work of art was made by Messrs. J. & R. Lamb.

CHURCH UNITY SOCIETY.

The secretary of the society has received the following letter from Earl Nelson, chairman of the council of the Home Re-union Society in England:

TRAFALGAR, SALISBURY, }
Oct. 11th, 1890.

DEAR SIR:—The enclosed resolutions were passed by the council of the Home Re-union Society and our publications have been bound and sent to you. We are anxious to enter into the most cordial relations with your society and should be glad of a special introduction to any of your representatives coming to England. We should be glad of the permission to circulate and reprint if necessary some of your publications, and would willingly accord to you the same privilege. And we look to a union in prayer for the Lord's blessing on the important end we are both seeking to attain.

Yours faithfully in Christ Jesus,

NELSON, Chairman of Council.

R. MILLBURN BLAKISTON, Secretary.

The Rev. George S. Pine of Marlborough, has been appointed secretary for the diocese of Massachusetts.

Fifty of the bishops of the American Church have accepted the position of honorary vice-presidents of the society.

Bishop Thompson's paper on "Unity" is now ready for publication. It will make a good-sized pamphlet and is a most powerful presentation of the evils of separation, and the benefits that would come from unity. No man is better fitted than Bishop Thompson for this work. He brings out the fact that the unity of the disciples is Christ's chosen evidence of the truths of Christianity. "It is not miracles. It is not fulfillment of prophecies. It is not 'undesigned coincidences.' It is not the 'reconciliation of science and religion.' It is not 'natural law in the spiritual world.' Still less Bridgewater Treatises or Paley's Evidences. It is 'that they all may be one.'" The Unity Society proposes to send by mail at least ten thousand copies of this paper to sectarian ministers in the United States. Most of those who receive the paper will read it. It cannot fail to exert a very powerful influence on those who most need to think on these things. The society needs funds. There is not yet enough received to publish the first edition. Contributions may be sent to the general secretary. Each contributor will receive a copy of the paper.

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The Living Church.

Chicago, Saturday, Nov. 15, 1890.

REV. C. W. LEFFINGWELL,
Editor and Proprietor.

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The discussion in our columns, between Dr. Percival and Fr. Hall, we have thought should be restricted to these two writers who represent the opposite views upon this subject. We are sure that our readers have been deeply interested in the discussion which has been conducted with so much ability and courtesy, and that other contributions have not been needed to throw light upon the question at issue.

The question seems already to have been practically decided by the Anglican Church, since the Revised Version has failed to receive official sanction or the consent of common use. It is not read in our churches, and probably it never will be. Here and there, among the denominations, it has taken root, but we doubt if even here and there it has come to stay, as the English Bible. It has failed to command the allegiance even of those who make nothing of authority in such matters, who base all upon private interpretation, and ignore entirely the function of the Church as the keeper of Holy Writ. This is the argument of "common sense" against the Revised Version.

To Caucemen, this argument is not without weight; but beyond this, they recognize the fact that the Bible is the Church's Book, as a learned correspondent observes, committed to her as "the pillar and ground of the Truth," compiled by her from the writings of holy men, and handed down by her for the

edification of her children. Does it not follow that as no Scripture is of "private interpretation," so no Scripture is of private revision, or of revision conducted by any number of men acting in their personal capacity as critics?

We do not under-rate the value of critical study; but since critical study cannot claim to arrive at absolute certainty as to the original text, it seems to us that all "restorations" are merely private alterations in the Church's Book; and that while they may be helpful in exegetical study, as a book of synonyms may be to a translator, they ought not to take the place of words which have the sanction of the Church.

THE Church Building Fund has made its appeal in all the papers, and we trust that last Sunday, the time designated for an offering, the appeal was made in many of our churches. It is more than probable, however, that in a majority of them the cause was not presented. This may have been from no lack of interest in it, but from a desire to improve some more favorable time. Whatever may have been the hindrance, we hope the cause will not be forgotten. The Building Fund is a practicable scheme for church extension. We know of none more worthy of confidence and more promising of good results. Governor Prince is in real earnest to carry out this plan which has received the endorsement of several General Conventions, and he is heartily seconded by the ablest men in the Church. We have made a good beginning, though a slow one. Now let us push the work all along the line.

WE trust that the request of the colored people which found expression in the recent "Conference," will meet with hearty sympathy, and be promptly complied with. They do not ask for any "class legislation," but only that one of their number shall be permitted to represent them in the commission for work among them. Nothing could be more reasonable and politic—reasonable in the nature of things, and politic as calculated to enlist confidence and command enthusiastic service. It is true that, as a whole, the colored people need direction and nurture from the race that dominates our civilization; but there are colored men of discretion, learning, and administrative ability, who could render invaluable service in this work, and whose appointment would be esteemed a deserved honor to themselves, and prove a great encouragement to

their constituents. Colored Churchmen should be represented in the commission as soon as practicable.

THE case of the Roman Catholic Bishop Gilmour and the Papacy is very instructive. Here is a bishop who feels it possible to write to an archbishop denouncing the "tricks and manners" of the Pope and the Vatican, in no measured terms. He evidently has reason to suppose that the Archbishop will sympathize with his views, or at least will be neither amazed or indignant at his expression of them. What food for reflection is afforded us by this momentary lifting of the veil with which the astute policy of the Roman hierarchy usually conceals all internal differences, so different from the frankness with which our own Communion washes all its dirty linen in the face of the world. In this case the publicity was purely accidental. A letter falls into the wrong hands and appears in the columns of a newspaper. The result, while it illustrates the character of the tyranny which the Roman clergy from bishops downward are compelled to endure, also makes it clear that Bishop Gilmour was willing that it should be known to be a fact that a submissive silence is not always maintained, that there are at least whispers of indignation within, even in the highest circles. He might have denied the authorship of the letter. It had already been done for him by some of the faithful. He had only to follow this lead and maintain that the composition was a forgery. He would no doubt have obtained easy absolution, perhaps would not have needed it at all. In this way the matter would have been smothered. Scandal would have been avoided. But he did not choose to have it so. He acknowledged the letter but humbly retracted its rash reflections upon the holy see. But this, we may be pardoned for saying, is to lock the stable door after the horse is stolen. It remains true that a correspondence of this kind was carried on between a bishop and an archbishop. It was through a mere accident that it became known. What has happened in this case may have happened in others without becoming known. The episode seems to be the sign of a secret unrest which may one day show itself in some more deliberate and uncompromising style. If so staunch a prelate as Bishop Gilmour has been capable of such rebellious feelings, it can hardly be the case that there are no others like-minded. It is one among many indications that the free air of America is not an atmosphere which fosters the most approved kind of papalism.

CHURCH UNION.

The English Church Congress at Hull gave some attention to the subject of "Home Reunion," as the movement for religious unity is there called. Lord Nelson, one of the most active and earnest among the many distinguished laymen in the Church of England, has been one of the most ardent laborers in this cause and is inclined to take a sanguine view of its prospects. The devout and amiable Canon Venables of Lincoln read a paper upon the subject. He too was inclined to regard the obstacles in the way of unity as of comparatively little importance and laid the chief blame for the existing state of things to the account of the Church. He seemed to think that all would be well if the Church would but relax her requirements of uniformity in worship. "Oh," said he, "if the Church would but become what she calls herself, truly Catholic, and without the slightest change of creeds and dogma would permit and even encourage reasonable varieties in her ways of worship as Christian instincts long for them, there would cease to be disunion, because it would no longer have any good reason as its apology." The earnestness and fervour of the good Canon are worthy of all praise, but unfortunately he has omitted in his enumeration of the obstacles in the way of union the one thing upon which the English Dissenters insist with special emphasis. It is this, that ministers regularly ordained in any denomination shall be accepted as validly ordained, as much so as if they had had the hands of bishops laid upon them. In the conferences which have been held, we do not hear of any special stress being laid upon the matter of prayer meetings and absence of ritual, simplicity in worship, and the like. The English sects have reason enough for being assured that a large liberty would probably be conceded in such matters if that were the amount of their demand. It is patent to all that there are hundreds of English churches in which the ritual is nearly equal to zero, and that extemporaneous prayer meetings are by no means unknown within the precincts of the Established Church. Moreover, there has never yet, we believe, been any attempt to prosecute an incumbent on account of any of these things. It is not upon these, therefore, that the chief stress is laid, but the brunt of attack is upon the exclusive validity of a ministry of episcopal ordination. And we venture to predict that this will continue to be the case to the end of the chapter.

The reason must be plain to any

thinking person. The Episcopacy with this exclusive claim is the outward and visible mark of a visible Church of divine institution. But if the discussions both in this country and in England have made anything clear, it is the fact that our separated brethren cannot abide the idea of such a Church, one which had the essentials of its visible constitution as well as its Faith and Sacraments from the Apostles themselves, and which has continued in unbroken continuity until to-day. Thus the union which they think of, and that which we seek, are altogether different things. The one is a union, by agreement, of various bodies of human institution into a more general body equally of human institution, each association giving up or remitting to a secondary place, everything which differentiates it from the rest. There would seem to be no other criterion. The question is, whether this or that point of belief or practice is an obstacle to union. If so, it must be given up. This we understand to be substantially the position of *The Church Union*, the chief organ of this movement in this country. But the union which Catholic Christians pray for, is the union of all who profess and call themselves Christians in the one visible Church, with one Faith, once delivered to the saints, one Baptism for the remission of sins, one Eucharist, and one priesthood. The Church as she exists in England or in America may concede, and under some circumstances, would be bound to concede anything which she admits to be of merely human institution, but she cannot surrender any part of her common Catholic heritage, the *depositum* of faith, sacraments, and order committed to her by Christ and His Apostles. It is already sufficiently apparent that this is the rock upon which the movement is destined to split in this country as well as in England. After the present era of sentiment is passed, it will be seen that the union of any one of the denominations, as such, with a Church which claims to have its authority from the Apostles is, humanly speaking, an impossibility.

BRIEF MENTION.

The late Canon Liddon, says an exchange, was an excellent reader. It was always a rare pleasure to hear him read the "Lessons for the day." He read his sermons but read them in such a way as to gain the interested attention of all his hearers. Thousands thronged to hear them whenever he was announced. His sermons stood the double test, that they sounded well and they read well. He dealt in living subjects for living men. We note, in passing, that it is not always possible to give the name of an exchange when quoting from one.

Clippings that are not used immediately sometimes turn up later, and without any clue to their derivation.

—A story is told (and we think it is a true story), of Lin the Governor of Chinese Turkestan, who recently resigned his position that he might minister to his grandmother during her declining years. The Emperor was very kind and granted him an extended leave of absence. But Lin insisted that he could not be absent from his post so long and must resign. There seems to be some good materials for making Christians in China, even if it be not good enough to make American citizens. —A good suggestion is made, that the Enrolment Fund, or a portion of it, be used to provide pensions for our missionary clergy. That would for the most part provide for the most needy class of our aged clergy, and the dioceses could surely provide for all their superannuated parochial clergy. This they might perhaps most effectually do by co-operation with the Clergymen's Retiring Fund. —*The London Times* says that gangs of Arab workmen are quarrying building stone from the base of two of the largest pyramids of Gizeh. This is bad, but no worse than the vandalism of so-called Italian "nobles," who quarried marble for their palaces out of the Colosseum. —It is said that the original of Longfellow's "Village Blacksmith" is Henry Francis Moore, a blacksmith still living in Bedford, Mass. The poet was often in Medford previous to writing the poem, and was fond of chatting with Moore. The blacksmith is now sixty-one years of age, and is himself of the opinion that Longfellow had him in mind when he wrote his poem.

A contemporary says truly that some clergymen, in order to keep the body alive, are compelled to starve the mind. Some really have not enough money, at times, to buy postage stamps, much less to buy books. Their stipends are not only small, they are also irregularly paid. —Methodist ministers, it seems, do not fare any better. At the Montreal General Conference, a speaker said he had been ashamed to learn that the average salary of the ministers of the Western conference was \$589. His office boy earned more than that. The deficiency in salaries based on the promises to ministers was \$388,419 during the quadrennium. —We are pleased to note that the announcement of a forthcoming volume of Sacred Song, from the columns of *THE LIVING CHURCH*, meets with the hearty appreciation of many readers. In compiling this book the editor has been gratefully surprised at the amount and excellence of the material available. It will be a handsome book, beautifully illustrated with original designs drawn by an artist in New York. It will be published, if all goes well, before Easter.

The Interior (Presbyterian), is authority for the statement that "Calvin teaches that God herds and hedges up the reprobate against the possibility of escape by belief in Christ, in order to insure their damnation." —"THE LIVING CHURCH" says *The Parish Helper*, Springfield, Mo., "advertises itself as 'the best parish helper.' If it were not THE LIVING CHURCH that claimed the distinction we would—well, we will admit its claim, in its way, as it is undoubtedly one of the

best of our large weeklies." —Thanks also to *The Church News*, St. Louis, for kind mention of *THE LIVING CHURCH*. *The News* is a live diocesan paper and is not ambitious to supplant the Church weeklies. We have a large and growing constituency in St. Louis. —A correspondent in Tennessee writes: "I am surprised that your readers do not make more use of your answers to correspondents. This department is one of the most interesting features of *The Church Times*." —Another correspondent says: "I wish to congratulate you on the prominence you are giving to Letters to the Editor. They are most instructive and entertaining. Discussions of this kind, in which all sides have a voice, do much to stimulate the thought of your readers, both clerical and lay."

THE ORDERS OF THE WESLEYAN METHODISTS, IN ENGLAND AND THE COLONIES.

BY THE REV. ANDREW GRAY.

—Even if the Apostolical Succession through presbyters were valid, the modern Wesleyans can claim no benefit from it whatever, for they have not got a shadow even of that. Presbyterians, (e. g.) claim that they have a regular succession transmitted by the laying on of hands of successive presbyters from the beginning. But the Wesleyan preachers simply met together, the year after Wesley died, and put it to the lot whether or not they should administer the Sacraments; the lot said "no." The next year the question was put to the vote, and the majority said "yes," and thus voted themselves into the priesthood.* There was no pretence at ordination, nay, they absolutely repudiated the necessity for it. "We resolved," they said, "that all distinctions between ordained and unordained preachers should cease, and that the being received into full connection by the Conference, and appointed by them to administer the ordinances (i. e., the Sacraments) should be considered a sufficient ordination without the imposition of hands." (Smith's Hist. II. p. 22.)

Nor was it till forty-three years afterwards, when a whole generation had passed away, viz, in 1836, that the Wesleyans first began to use an Ordination Service with the laying on of hands. But, even then, the ordainers were not themselves presbyters, for the rite was to be performed by "the president, ex-president, and secretary of the Conference, for the time being, with two other senior preachers." (Smith's Hist. III. p. 417.) The president and ex-president, for the year 1836, were Jabez Bunting and Richard Reece; the secretary, Robert Newton; all were preachers who had never themselves received an ordination with the laying on of hands from any body whatever, and consequently had no orders whatever, whether Presbyterian or Episcopal. Up to that time they had abided by the principles laid down by the Conference of 1793: "We have never sanctioned ordination in England, either in this Conference or in any other, in any degree, or ever attempted to do it." (Minutes of Conference, I. p. 281.) Is it not plain that

* It is to be noted that this decision was the cause of a deep and wide rent in the Wesleyan Society, which continues to this day.

if the president and his four associates were presbyters without ordination, the preachers on whom they laid their hands did not need it? But if they did need it, then the president and his associates were not presbyters without it. †

Nor can any intelligible explanation be given why the itinerant preachers should assume to themselves the priestly power and dery it to the local preachers. It is quite clear that whatever scriptural commission the itinerants may be supposed to possess, the local preachers must possess the same. Whatever commission can be supposed to be derived from a connection with John Wesley is possessed by both parties equally. ‡ But in fact both the one and the other are now in the exact position described by Charles Wesley. Speaking of King Jeroboam, the son of Nebat, "who made Israel to sin" by making priests of "whosoever would," he writes:

But kings may spare their labor vain;
For in such happy times as these,
The vulgar can themselves ordain,
And priest commence whoever please.

And how strongly he felt on the subject will be seen from the following lines:

"Raised from the people's lowest lees,
Guard, Lord, Thy preaching witnesses;
Nor let their pride the honor claim
Of sealing covenants in Thy Name.
Rather than suffer them to dare
Usurp the priestly character,
Save from the arrogant offence,
And snatch them uncorrupted thence."

To sum up this matter:

1. Wesley, throughout his entire life, asserted the Apostolical Succession as running in the Episcopate, and during a short portion of his life, he held that the episcopal and priestly offices are one and the same.

2. Wesley never dreamed of the possibility of any man becoming a priest, or consequently having any authority to administer the Eucharist, otherwise than by the laying on of the hands of bishops (for a short time, he said, or of priests). Such a thing he termed "stupid," "sinful," and "unscriptural."

3. Wesley sternly forbade any of his preachers to administer the Sacraments unless they had been so ordained.

4. Two years after Wesley's death, the Conference solemnly protested that they had never at any time sanctioned any sort of ordination in England.

5. Whence it follows that the Wesleyan Society in England was without any kind of ordination or ordained

† The apology which the historian of Wesleyanism makes for this transaction, is worthy of being transcribed. "The Methodist preachers," he says, "of 1836, held that the true Apostolical Succession was that the ministry appointed the ministry, and must continue to do so to the end of the world. The reason why the first Methodist preachers were not ordained, was that they were not accounted ministers but helpers to others who held that character: while it was now (i. e., in 1836) an undoubted fact that, by the Providence of God, they had long ceased to occupy a subordinate position. They were no longer helpers to any class of men, but the constituted ministry of a large and growing Christian denomination. (Smith's History of Methodism, III. p. 326.) To assert that it was "by God's Providence" that the preachers ceased to occupy a subordinate position, is not only begging the question, but is also a placing of God's Providence and John Wesley in direct antagonism. How the ordainers were "constituted" a ministry, our author does not tell us. It is plain however, from what he does say, that they were not ordained by ministers, as he confesses they ought to have been.

‡ It is worthy of remark that the conference in 1792 enacted that "the distinction between ordained and unordained preachers shall be dropped." (Smith's History, II. p. 24.)

ministers till the year 1836, when the preachers, *without ordination themselves*, began to ordain by the imposition of hands.

EXTRACTS FROM JOHN WESLEY'S WRITINGS, ETC.

In 1744, among the Minutes, etc., are "Wesley's Instruction to his Preachers:"

"Let all our preachers go to church. Let all the people go constantly, and receive the Sacrament at every opportunity. Warn *against calling our society 'a Church,'* against calling our preachers 'ministers,' our houses 'meeting houses,' call them, plainly, 'preaching houses.' License yourself as a 'Methodist preacher.'" (Works, VII., p. 358.)

In 1746, Wesley wrote: "If any man separate from the Church, he is no longer a member of our society." (Works, XII., p. 361.)

In 1793, the Conference forbade the preachers to assume the title of "Reverend."

In 1794, the Conference repeated this prohibition.

In 1789, John Wesley wrote: "I abhor the thought of separation from the Church."—Letter to Mr. Tripp.

In 1785, John Wesley wrote thus to the so-called Bishop Asbury: "How can you, how dare you, suffer yourself to be called a bishop? I shudder, I start at the very thought! Men may call me a knave, or a fool, a rascal, a scoundrel, and I am content; but they shall never, by my consent, call me bishop." (Smith's Hist. of Wesleyan Methodism, I., p. 524.)

"Their (the Methodists) fixed purpose is—let the clergy or laity use them well or ill—by the grace of God to endure all things, to hold on their even course, and to continue in the Church. *** We do not, will not, form any separate sect, but from principle remain—what we have always been—true members of the Church of England." (Wesley's 54th sermon, written in 1777.—Works, VIII., p. 403.)

The contrast between these extracts and modern Methodism is very great, wide apart as the poles.

THE LIVING CHURCH SUBSCRIPTION DEPARTMENT.

In order to increase the circulation of THE LIVING CHURCH and at the same time to aid parishes and missions in furnishing and decorating their churches, guild-rooms, etc., the publisher offers the following presents to those sending new subscriptions before March 1, 1891:

- No. 1. FOR 2 SUBSCRIPTIONS—
1 Alms Basin, plush centre;
or 1 Pr. of Flower Holders;
or 1 Altar Desk, wood;
or 1 Ivory Cross.
- No. 2. FOR 4 SUBSCRIPTIONS—
1 Pr. Altar Vases, 5 in. high;
or 1 Hymn Board, No. 1;
or 1 Pr. Alms Basins, wood;
or 1 Bread Cloth and Knife in Case;
or 1 Pr. Glass Cruets;
or 1 Chalice Spoon, Silver.
- No. 3. FOR 6 SUBSCRIPTIONS—
1 Pr. Altar Vases, 7½ in. high, No 1;
or 1 Pr. Vesper Lights, 3 Branches;
or 1 Hymn Board, No. 3;
or 1 Credence Shelf;
or 1 Alms Chest;
or Nos. 1 and 2 (above).
- No. 4. FOR 8 SUBSCRIPTIONS—
1 Lectern, wood;
or 1 Pr. Altar Vases, 7½ in. high, No 2;
or 1 Silver and Pearl Baptismal Shell;

or 1 Brass Altar Desk, No 1;
or 1 Hymn Board, No. 5;
or 1 Pulpit Lamp;
or Nos. 1 and 3 (above).

No. 5. FOR 10 SUBSCRIPTIONS—
1 Pr. Altar Vases, 9 in. high;
or 1 Brass Altar Desk, No. 2;
or 1 Altar Cross, 16 in. high;
or 1 Prayer Desk;
or Nos. 1 and 4 (above).

No. 6. FOR 15 SUBSCRIPTIONS—
1 Font, wood;
or 1 Processional Cross;
or 1 Pr. Vesper Lights, 5 Branch;
or 1 Brass Alms Basin;
or Nos. 1, 2, and 4 (above).

No. 7. FOR 20 SUBSCRIPTIONS—
1 Bishop's Chair;
or 1 Stall and Prayer Desk;
or 1 Brass Altar Desk, No. 3;
or 1 Pr. Vesper Lights, 7 Branch;
or Nos. 1, 2, 3, and 4 (above).

No. 8. FOR 30 SUBSCRIPTIONS—
1 Altar, wood;
or 1 Pro. Cross, jewelled;
or 1 Altar Cross, 22 in. high;
or 1 Font Jug, polished Brass;
or 1 Silk Banner;
or 1 Pr. Altar Vases;
or Nos. 5 and 7 (above).

No. 9. FOR 50 SUBSCRIPTIONS—
1 Altar Cross, 30 in. high;
or 1 Alms Basin, silver-plated;
or 1 Altar Cross, 36 inches high;
or Nos. 7 and 8 (above).

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1 Meneely Bell, 350 lbs.;
or 1 Cabinet Organ;
or 1 Brass Lectern, oak top;
or Nos. 7, 8, and 9 (above).

The above articles will be of standard quality, purchased from the best makers. If the choice offered under any head above does not exactly meet the requirements of any case, the publisher may be able to exchange for some other present more suitable. Most of the articles designed for the church can be engraved. As only one person in each congregation will be entitled to work under this offer, early application should be made, accompanied by recommendation of some one officially connected with the parish or mission. Two dollars must be sent with each subscription, and choice of presents can be made after the work is all done.

Address THE LIVING CHURCH,
162 Washington st., Chicago.

PERSONAL MENTION.

The address of the Rev. Edgar Cope is changed from 1609 N. 15th st., to 2723 N. 12th st., Phila.

The Rev. Charles M. Parkman having been paralyzed in January last, has been compelled to resign the charge of the church of the Holy Comforter, Rahway, N. J.

The Rev. J. C. Quinn of Butte, Mont., has been appointed rector of St. Mark's, Anaconda, by Bishop Brewer, and entered on his duties Nov. 1st.

The Rev. Jno. Muir, M. D., has resigned Zion church, Pierrepont Manor, N. Y., after a rectorate of over 14 years, and removed to Merrickville, Ont., Canada.

The Rev. Charles Frederick Beattie has accepted the rectorship of the church of St. John the Evangelist, Haverhill, Mass. His address is St. John's rectory, Broadway, Haverhill, Mass.

The Rev. Hobart Chetwood's address for the present, is P. O. box 804, St. Louis, Mo.

The address of the Rev. Edmund Banks Smith should be changed from Lambertville, N. J., to St. Timothy's church, Roxborough, Philadelphia, Pa.

The Rev. Walter R. Breed has taken charge of Trinity church, Concord, and St. Anne's, South Lincoln, Mass.

The Rev. Moses Hoge Hunter having removed from 207 E. st. to 460 Louisiana ave., Washington, D. C., his post office address is changed accordingly.

The Rev. P. S. Mesny has been appointed second general missionary of the diocese of Pittsburgh. The address of his headquarters is, Episcopal Church Rooms, cor. Penn and Sixth sts., Pittsburgh, Pa.

The Rev. J. O. Ferris has commenced his duties as rector of St. John's church, Omaha, Neb., and can be addressed at 2008 Charles st.

TO CORRESPONDENTS.

I. M. P.—Your letter has been overlooked. The plan does not seem practicable. For the present, the work must be done by private enterprise. A large amount has been invested in the several Church Annuals, and they serve a very good purpose.

C. H. S.—Thanks for your kind letter. We see no inconsistency in making the *Gloria* a special act of worship to the Triune God, any more than in bowing at the name of Jesus Christ in the Creed as an acknowledgement of His Divinity, which indeed, we express in every prayer which is made in His Name. The usage you refer to is simply to emphasize at certain points of the service the truth which runs through all the service.

NOTE.—We are compelled to limit the discussion of the Revised Version to the two eminent scholars whose valued papers of late appeared in our columns.

T. M.—"Lyrics of the Living Church," (how do you like it, t. m.?) will be published (D. V.) before Easter next.

R.—We hardly think the explanatory letter is needed. It is seldom best to notice unkind criticism, especially after it has had time to get cold.

G. S.—The choir should do as the rector of the parish directs. They are his assistants in the service; he is the responsible party for the services and has the entire direction of the ritual.

NOTE.—A correspondent asks several questions, beginning: "What is the difference between a consecration and a dedication of a church?" but signs no name. We do not need the name for publication, but to know if the writer is entitled to attention as a subscriber, and to have some initial for a preface to the answer. The questions await further information on this point.

PAPERS DECLINED WITH THANKS.—"Not by Words;" "The Prodigal Son;" "A True Story;" "A Soul's Awakening."

OFFICIAL.

EVANGELICAL Principles and Men, with special reference to the late Rev. Daniel R. Goodwin, D.D., LL.D., and the Rev. Clement M. Butler, D.D., A discourse by the Rt. Rev. Thomas M. Clark, D.D., LL.D., at the 28th anniversary of the Evangelical Education Society, to be held in the Church of the Holy Trinity, Philadelphia, Sunday evening, November 16th, at 7:30 o'clock.

The ninth annual festival of the Choir Guild of the diocese of New Jersey, (Northern Chapter, will be held in Christ church, Elizabeth, on Nov. 18th. Celebration of the Holy Eucharist at 11:30 A. M., Evensong and sermon at 4:30. After the celebration the Bishop of New Jersey will bless the new clergy and choir building. The preacher will be the Rev. J. W. Brown, D. D., of St. Thomas' church, New York. The clergy are requested to assemble at the rectory with surplices and hoods.

H. H. OBERLY,

Precentor.

A RETREAT for the clergy to be conducted by the Rev. A. C. A. Hall, will be held (D. V.), in St. John the Evangelist's church and clergy house, Boston, the first week in Advent, beginning at 5 P. M., Tuesday, Dec. 2nd, and ending Friday morning. Charges \$3.50 or \$1.25 per diem. Those purposing to attend should send early notice to 44 Temple st., Boston, Mass.

Committee of Arrangements. ALFRED EVAN JOHNSON, WILLIAM F. CHENEY, GEORGE S. PINE.

MARRIED.

ROBERTSON—BARROWS.—On Tuesday, Nov. 4th, in Christ church, Short Hills, by the rector, the Rev. N. Barrows, Mary Isabella, only daughter of the rector, to Mr. William Robertson, all of Short Hills, N. J.

OBITUARY.

DUNN.—Entered into the rest of Paradise, Oct. 31, 1890, Ann M., beloved wife of the Rev. J. W. Dunn, Independence, Mo. "Blessed are the pure in heart, for they shall see God."

DOVE.—Entered into life eternal Oct. 29, 1890, in Griffin, Ga., the Rev. G. Dove, for twenty years rector of St. George's church, until disabled, eighteen months since by ill health.

MORTON.—On Saturday, Nov. 1, at his residence, 909 Clinton st., Phila., the Rev. Henry J. Morton, D.D., rector *emeritus* of St. James' Protestant Episcopal church, in the 84th year of his age.

COATES.—Nov. 6th, 1890, Thomas Coates, of Bolivar, Tenn., in the 41st year of his age. "At rest."

BACON.—Entered into rest five minutes past twelve on the morning of All Saints' Day, at the age of 73 years and 6 months, David Rinaldo Bacon, late senior warden of St. Mark's parish, Le Roy, N. Y. Interment in Macphail Cemetery, Le Roy, at 2 P. M., Monday, Nov. 3, 1890. "The souls of the righteous are in the hand of God, and there shall no torment touch them."

BATTERSON.—At Hartford, Conn., Nov. 6, 1890, Minerva, eldest sister of the Rev. Dr. H. G. Batterson, Jesu, Mercy.

WHITTRIDGE.—Entered into the rest of Paradise, at Rock Island, Ill., on All Saints' Day, 1890, Mr. Henry C. Whittridge, late junior warden of Trinity church, Rock Island, aged 45 years.

A faithful communicant of the Church, devout in character, wise in counsel, generous in gift, active in good works, beloved by all Mr. Whittridge leaves behind him a character singularly pure in all his social, business, and Church relations. Coming into the Church late in life, under the most profound and earnest convictions, he studied her polity and claims with ever-increasing devotion to her interests, and found in her sacred privileges the daily renewal of his spiritual life, and the strengthening of his consecration to his dear Lord. A great sufferer from heart trouble, patiently borne for months, the future life was full of hope to him, and at his last Communion he expressed the profound peace which the Blessed Sacrament had brought to his soul. "Blessed are the pure in heart."

IN MEMORIAM

HENRY J. MORTON, D. D.,

Rector *emeritus* of St. James' church, Philadelphia, entered into life on the morning of All Saints' Day, 1890.

Out of the joys and sorrows, out of the evils and cares of this life, this servant of God has passed into the fuller life and the unclouded joy of Paradise. We cannot mourn for him. We can only rejoice that he has gone beyond the weariness and pain of waiting for a desired end, into the unwearied service and blessedness of those at rest with God. And yet he has left us sensibly bereaved. A conspicuous figure in the councils of the Church, for over fifty years rector of this parish, his name is associated with this diocese, this parish, and many homes in this city where he labored so long for the Church of God. He has been a father and a friend to three generations of the people of this parish, and very sweet and tender memories are associated with all he has done for us. He has ministered at our altar, broken to us the Bread of Life, preached to us the Word of God, gone in and out among us, and has left the record of a continuous service and one most rare in the history of the American Church. We trust we shall never forget his stately bearing, his winning presence, his loving courtesy. In all his life he has been the Christian gentleman as well the faithful priest in the truest sense of the word. In this hour while we stand beside his open grave, while we seek to commend those nearest and dearest to him to the comfort of Jesus Christ, we realize that the best inspiration the memory of the past can give us is to be faithful to the work of the present. We pray then that God may enable us wisely to meet the grave problems and the serious duties with which a great city parish confronts us.

JOSEPH N. BLANCHARD.

JOSEPH J. WILSON.

WM. H. INGHAM.

EDWARD SHIPPEN, M. D.

Committee of the vestry.

Minute adopted Monday, Nov. 3, 1890, by the vestry of St. James' church, Philadelphia.

MISCELLANEOUS.

THE St. Agnes' Guild of Calvary church, Chicago, furnish vestments, embroideries, etc. For estimates address the Rev. W. H. MOORE, 975 Monroe st.

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APPEALS.

THE CHURCH UNITY SOCIETY appeals for \$1,000 to publish and mail to ten thousand ministers of the denominations four papers on the Church and Unity, written for the purpose by the Rt. Rev. Bishops Thompson, Seymour, and Huntington, and the Rev. A. C. A. Hall. \$326 received to date.

W. S. SAYRES,

General Secretary.

Broken Bow, Neb., Oct. 29.

THE GENERAL BOARD OF MISSIONS. (Legal Title: The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America.)

Gifts and bequests for missions may be designated "Domestic," "Foreign," "Indian," "Colored." Remittances should be made payable to MR. GEORGE BLISS, Treasurer. Communications should be addressed to the REV. WM. S. LANGFORD, D. D. General Secretary, 22 Bible House, New York.

CHURCH CHOIR GUILD.

(American Church Branch.)

For the rev. clergy, organists, choirmasters, etc. and devoted to the interests of the music of the Church. Full information supplied and applications for membership received by (pro tem) H. W. DIAMOND, Fellow and Sub-warden, Leavenworth, Kansas.

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CHOIR AND STUDY.

NOVEMBER, A. D. 1890.

16. 24th Sunday after Trinity.	Green.
23. Sunday next before Advent.	Green.
27. THANKSGIVING.	White.
30. 1st Sunday in Advent, St. Andrew.	Violet.

N. B.—Communications for this department should be addressed to the Rev. Geo. T. Rider, care of Novello, Ewer, & Co., East 17th st., New York City. As printed Service Kalendars reach us at such a late date as to be in large part unavailable for the Choral Directory, it is urgently requested that manuscript copies, for each month, be sent in a full fortnight in advance.

CHORAL DIRECTORY.

24TH SUNDAY AFTER TRINITY.

HOLY TRINITY CHURCH, Lenox ave., New York, quartette and chorus, Frank Treat Southwick, organist and choir-master. Processional, Hymn 331, Gounod; canticles, Gregorian; *Te Deum*, Morley in Bb; offertory, motett, "Hear my prayer," Mendelssohn; Postlude, Allegretto Bb, Wely. P. M.: *Magnificat* and *Nunc Dimittis*, Barnby in D; offertory, "O taste and see how gracious the Lord is," Sullivan; Postlude, Adagio in B, Wid. r.

GRACE CHURCH, Utica, N. Y., vested, J. Frank Day, organist and choir-master. Communion Service, J. T. Field in D; "What are these that are arrayed in white robes," Stainer. Evensong: *Magnificat* and *Nunc Dimittis*, Woodward in Eb; anthem, "Teach me, O Lord," Atwood.

TRINITY CHURCH, Bridgeport, Conn., vested, E. M. Jackson, organist, James Baker, choir-master. Communion Service, Schubert's Mass in G; Post-Communion, "Thou feddest Thine own people," Dr. Messier; recessional, *Nunc Dimittis*. Evensong: Psalter, Gregorian; *Magnificat* and *Nunc Dimittis*, Gadsby in C; anthem, "O for the wings of a dove," Mendelssohn; offertory, "Blessed Jesu, Fount of mercy," (Stabat Mater), Dvorak.

CHURCH OF THE HOLY TRINITY, Middletown, Conn., vested, H. de Koven Rider, organist and choir-master. Canticles, Anglican; *Te Deum*, R. H. Warren in Ab; offertory, "I waited for the Lord," Mendelssohn. P. M.: Psalter, Gregorian; *Magnificat* and *Nunc Dimittis*, Dr. Mann in Ab; offertory, "The sun shall be no more thy light by day," the Rev. H. Woodward.

CHRIST CHURCH, Elizabeth, N. J., vested, Geo. Edward Stubbs, choir-master, J. S. Bennett, Jr., organist. Matins: canticles, Gregorian; *Te Deum*, Dykes in F; Communion Service, Stainer in F; Post-Communion, *Nunc Dimittis*, Tenous-Regius. P. M. 4: choral Litany. Choral Evensong, 7:30: Psalter, Gregorian; *Magnificat* and *Nunc Dimittis*, "O love the Lord," Sullivan.

ALL SAINTS', Omaha, Neb., vested, Thos. J. Pennell, choir-master. *Venite*, Gregorian; *Te Deum* and *Sublate*, Smart in G; anthem, "The Lord is my light," Dr. Hiles; Ante-Communion, Calkin in G. Evensong: Psalter, Anglican; *Magnificat* and *Nunc Dimittis*, Barnby in C; anthem, "Abide with me," Barnby.

In the evening of Nov. 2nd, a choral festival Evensong was held in St. Peter's church, Westchester, N. Y., the Rev. Frank Clendenin, rector. The vested choir was reinforced by solo artists from New York, among them, Mr. Toulmin, the harpist of St. Thomas' church. The organist and choir-master is Mr. S. G. Potts, of whose excellent work we have before made mention. The Service Kalendar is exceptionally interesting: Prelude, harp and organ, Batiste; processional, "Let our choir new anthems raise," Arthur Sullivan; Psalter, to Anglican chants; *Cantate Domino* (for voices in unison, harp and organ) Dr. Goss; offertory (treble solo, harp and organ), Bach-Gounod; anthem, selection from "The Holy City," Dr. Gaul, the introductory movement, "Adoration," harp and organ, followed by baritone solo with chorus; recessional, "The Radiant Morn," Gounod. In a neighborhood so removed from opportunities of higher culture in any form, such a delightful service must prove a substantial re-inforcement to clerical ministrations.

The season promises to be crowded with important musical events, espec-

ially in New York. In addition to the announcements we have already made, we learn that the New York Chorus Society, after some dormant years, has effected re-organization, under the direction of its former chorus master, C. Mortimer Wiske, and has arranged to give three important concerts in the New Lenox Lyceum, supported by the splendid "Thomas" orchestra, with an array of distinguished soloists. Thursday evening, Dec. 4th, "The Golden Legend," by Sir Arthur Sullivan, with an exceptionally strong cast of solo artists, is to be given for the first time in New York. The second concert, Feb. 5th, announces for Part I, "Eve," a Mystery in Three Parts, by J. Massenet; and for Part II, "The Lay of the Last Minstrel," a dramatic cantata by Hamish MacCunn, both unheard as yet, in New York, and April 22nd, at the last concert, the oratorio of "Judith, or the Regeneration of Manasset," by C. Hubert Parry, also "new" in New York. This departure must prove the more welcome, since the conservative direction of the Oratorio Society rarely ventures beyond the well-worn and familiar classics.

The editorial in last week's paper, on Eucharist or Morning Prayer, revives a topic which has received consideration in this department. The earlier traditions of this Church which have mainly shaped our liturgic "use" or ritual, were derived from that deplorable Hanoverian epoch in the mother Church, when all that was distinctively Catholic in worship was ruthlessly overlaid with Puritan makeshifts, or crowded altogether out of sight and hearing. True, the Prayer Book remained, in its integrity. But the liturgy in the Prayer Book, and the liturgic "use" were two totally different things. The contrarieties were inexplicable to the ordinary mind. Men read the Divine Office like dreamers or men in a trance. It had practically ceased to be a Eucharistic Church, and had virtually succumbed to independence, keeping *stephani passu*, with the more respectable and orderly of the sects. No one seemed to know exactly what to do with the sacramental offices or how to reconcile or account for them. "Catholic" seemed to remain on sufferance, and under protest. It was an unresolved discord, an insoluble perplexity. So following in the ways the fathers trod, we have mainly fed our souls on Matins with a furtive taste of "the Living Bread" at long intervals, until of late years the ancient voice has called the faithful once more back into the old paths, and we are becoming a Eucharistic Church.

But we are still under the domination of Matins. The devotion of the cloister and closet still constitute the substance of divine worship; and for the most part the faithful are shut out from the altar, or compelled to approach it through a long preliminary devotion, that sustains no vital symbolic relation with it. So that at last we come to the Sacrament of the altar, possibly burdened already to the verge of weariness. This is plainly the trend of the existing rubric, and all efforts for Eucharistic liberty encounter rubrical hindrances. Matins are not merely permissive; they are mandatory. And that anxious priest who would re-instate the ancient

Eucharistic worship and duly feed his flock, must submit to the intrusive function of Matins as best he can, or render himself liable to the "godly admonitions" of the Ordinary. We are however undoubtedly undergoing a revolution in liturgies and ritual, and so deep and widely spread that laity, priests, and bishops find themselves for the nonce on neutral ground observing a truce. The Ordinary, for the most part, postpones his "godly admonitions" and the priest who has Matins plainly said before the service of the altar (and the number of such priests is rapidly growing), escapes official censure, and even popular comment. The undercurrent of popular conviction is steadily and rapidly shaping itself for such a re-casting or re-adjusting of the rubrics, that any priest may "do this in remembrance" as the great act of divine worship, without breach of law or strain of conscience; and we are fast nearing the day when at least permissive rubrics will open the way for a return to the due Eucharistic worship of the Catholic Church.

Musically, 'signs of the times fill the air, or sounds of the time! The Anglican composers have, almost to a man, recast the Hanoverian type of service music, and have come to treat the Eucharistic service as a complete, independent, supreme office, beginning with the *Kyrie*, supplying all the broken chords, or "lost chords," of the ancient ritual through to the Post-Communion. These composers do this because there is a demand for such completed, or supplemented services; and the publishers print them because as intelligent tradesmen they recognize an existing and rapidly-growing demand for them. There will be fewer tunes composed, fewer hymns sung, fewer *Te Deums* written in anthem form, and fewer anthem settings of the Matins' canticles in the future. Matins will retire as the Eucharist advances to its due and lawful pre-eminence, and the public worship of the Church will centre in and about the Holy Communion, the Risen Sun, and Evensong, the moon—greater and lesser lights of the liturgic year. Musically, therefore, our strength and stress should at present be laid upon the Eucharistic Service, where it is judged advisable to continue Matins in its traditional place. No choir and no congregation can with benefit and spiritual refreshment enter into a fully musical Matins and Holy Communion Service at one time. If Matins is sung with its popular anthem accessories, canticles, *Te Deum*, and offertory, there is little breath or enthusiasm left for the choral Celebration; and that which ought to be first in devotional impressiveness dwindles into a secondary relation. If usage demands a vested choir, and ornate choral delivery of Matins, to be followed by a choral Celebration, certainly a fresh relay of boys at least, should take up the service at the Introit. No vested choir can sing these two services, *in extenso*, without dangerous fatigue and exhaustion.

NEW MUSIC

FROM NOVELLO, EWER & CO., NEW YORK.

THE REPENTANCE OF NINEVEH, a Dramatic Oratorio. The words selected from Holy Scripture. The music composed by J. Frederick Budge, Mus. D. for the Worcester Musical Festival, England, 1890. Pp. 115.

This composition was received with warm expression of approval by the press, on the

occasion of its delivery. The story has ample dramatic opportunities. It is presented in three parts, each of which has a subordinate unity of spirit and purpose. The composer has distributed his work in the usual varying forms of solo, recitative, and chorus, and throughout it is modern and continental rather than Anglican in its construction. It abounds in beautiful writing, and is especially adapted for the study and delivery of well-trained choral societies. The conclusion is reached in a quartette which moves in conjunction with a chorus in full harmony, resulting in a very effective climactic effect.

BLEST PAIR OF SYRENS. (at a solemn music). Ode by Milton, set to music for Chorus and Orchestra, by C. Hubert H. Parry. Pp. 21.

One of the stateliest of the minor poems in any language. Dr. Parry has the support of a text that is almost choral and orchestral in its exalted range of inspiration, and it carries him through his cantata which reaches a very high range of musical excellence. It is cast for eight voice-parts, and illustrates not only the thorough scholarship of the modern English school, but the fine imagination and fertile invention of the composer. Especially impressive is his illustration of the passage, "And the cherub host * * * singing everlastingly." The climactic effect is grandly developed in amplest choral form.

DE PROFUNDIS, (Psalms cxxx), for Soli, Chorus, and Orchestra, by Josef Neveera. Op. 49, pp. 61. The Latin text is used.

A very striking and decidedly important composition, bold and unconventional in form and treatment, built with lively sympathy upon the text, and exceedingly impressive. It is full of musical learning, without constraint in development, and is profoundly, almost passionately religious, after the type of Dvorak, of whose school it reminds one. It would be a grand number for the Oratorio Society Concerts.

THE NAIADS, a Cantata for Female Voices, Soprano and Contralto Soli, and two-part Chorus, with Piano Accompaniment. Written by Edward Oxenford. Composed by Oliver King. Op. 56, pp. 57.

Especially admirable for ladies' seminaries; and colleges, where choral art is well cared for; not difficult, melodious, and very interesting.

THE TEN VIRGINS, a Sacred Cantata for Four Solo Voices and Chorus, by Alfred R. Gaul. Composed for and dedicated to the musical societies and church choirs of the United States of America. Pp. 111.

The preface by Dr. Gaul gives briefly the scope of this, his latest work. After the manner of much of the ancient Passion music, the narrator, (baritone) delivers most of the parable text. It is interspersed with beautifully illustrative poems, the most effective of which is Tennyson's "Late, late, so late!" which is worked up with wonderful pathos and tenderness, with alternating choral and solo passages in No 11, near the conclusion of the cantata which we are inclined to think is destined to outrank "The Holy City," in its wealth of effective and impressive anthem passages for church choirs. Nothing could be more edifying for solemn music-service for Advent and Lent. The last number is a grandly modelled chorus for a double choir in eight-voice parts, and seems to be the composer's masterpiece.

The fertility of our Anglican composers is something astonishing, resulting as it does in a growing stream of annual productions, important, largely proportioned at times, and appealing to the advanced cultivation of the musical world. We refer of course to such works as we have just hastily reviewed. During ten years past, they must have reached the hundreds, of the great mass of which our own public hear and know but little. Thanks to Dr. Gaul's "Holy City," "The Crucifixion," and a few others recently introduced among us, our choirs are likely to explore this inexhaustible fund. But where are our own composers? And how are we to account for the sterility of native musical art? We swarm with painters, architects, and sculptors, but where are our religious tone-poets? Here is with this generous pile a single American production, an AVE MARIA, for chorus of female voices, with solos, and orchestra, by Henry Holden Huss, one of our young composers, educa-

ted abroad, but doing strong and admirable work at home. There is an accompaniment for both harmonium and piano. This beautifully written hymn (both Latin and English text), of 24 pages, is perfectly adapted for ladies' seminaries and religious houses, where music of a high order is cultivated, especially as the repository of desirable compositions for women's voices is but sparingly stocked. It is to be hoped that Mr. Huss will make further and larger ventures in this direction. There is also a book of charming SPRING SONGS, composed by A. C. Mackenzie, another favorite English master, seven in all, and worth studying. Also a book of TWELVE SONGS, composed by Henry Purcell, edited and arranged with accompaniment for the piano, by William H. Cummings. These songs are "classic," redolent in ancient graces, (1660), and finely illustrate the genius of the most learned and most prolific of all the great English composers.

MAGAZINES AND REVIEWS.

The *Atlantic Monthly*, as a distinctly literary periodical, or one of the very few among the monthlies explicitly devoted to the higher interests of literature, always bespeaks attentive consideration. While hardly in touch with the world of ecclesiasticism, and more than kindly towards "advanced" and "progressive" lines of culture, no intelligent Churchman can afford to ignore its high-bred tone of refinement, its strongly-defined scholarly leanings, and its general elegance of literary art. Its contents afford a monthly study quite as refreshing and restful, as they are valuable and invigorating, for both learner and scholar. There is a fine illustration of the insistence of literary habit, in the graceful and artistic paper of Edith M. Thomas, "Along the Frontier of Proteus' Realm," which is in effect a sea-side study. The writer is a poetess of sterling worth, and one might almost say that she has forgotten the sober knack of prose, in her absorbing devotion to the *ars poetica*. There is new suggestion in Mr. Chapman's disquisition on the "Fourth Canto of the Inferno," and much light thrown upon the inherent difficulties of translation; while the writer's own attempts seem to grasp a large measure of the Dantean vigor and intensity. It is a sorrowful postlude with which Dr. Holmes makes his adieu and exit, with the final chapter of "Over the Teacups," last of his four series of vivacious and unique Table-talks, all in different keys and on different planes of conception. They stand pretty much alone in literature, unless the boisterous humor and exuberant fancies of the *Noctes Ambrosianae*, or the learned and elegant *Dies Boreales* of Christopher North, may stand on the same shelf. There is not a little pathos in this culmination of an exceptionally brilliant and wholesome literary career; and we shall not soon meet his like again. There is a very strong paper on "The Christ in Recent Fiction," at once incisive, fearless, and timely, developing its subject with all religious reverence. The last modulation in the Contributors' Club, "A Critic on a Critic," is brilliant enough, but unsound at the core. It virtually warns off the critic and criticism from the domains of art, assuming that the fine arts are untranslatable into literature. While it may not be practicable to give expression to the arts in literary equivalents, it remains true that the inspirations, messages, and instructions of the beautiful arts may be re-inforced and illustrated under an adequate literary art, literature itself taking its place as one in the divine sisterhood of arts.

The *Arena* is Bostonese throughout, saving the well-considered paper on "The Future American Drama," by the late Dion Boucicault. There is the familiar sparkle of Dr. Bartol's epigrammatic style; the academic methods of Prof. Shaler, who seems ubiquitous among the magazines; the dash and daring optimism of Dr. Minot Savage, who proposes to reconstruct a millennial society after he has succeeded in pulverizing all things and institutions of society, Church, and State; while Mr. Larremore offers "A

New Basis of Church Life," with the Church eliminated. We are impatient over this popular outcry against "dead," "superannuated," and "exploded" creeds. If men would take pains to find out what the Creed is, and ever has been, and ever shall be, there would be far less theatric thunder and empty clamor among well-meaning people. If men would learn once for all, that the Creed is but a convenient, condensed summary of facts and events, comprehending the supernatural and the mortal life, a wonderful clearing up of the atmosphere would follow. The Creed is the *piéd de terre* of all conceivable Christianity and religion. Once found, there is finality, and not before. "Destitution in Boston" is considered in a strong symposium, earnest intelligent men serving their turn.

Scribner's Magazine opens with "The Tale of a Tusk of Ivory," by Herbert Ward, affording sorrowful support to Mr. Stanley's pregnant indictment of the nefarious ivory traffic. Two over-strained sonnets memorialize the late Cardinal Newman. In "Dr. Materialismus," the writer inexcusably affronts literary decency not only in the half-crazy structure of his story, but in the profanity with which it is garnished; certainly a new thing in Scribner. Mr. Zogbaum is still agreeably spinning his yarns with the Yankee Cruisers. Of course little is to be expected from magazine poetry as it commonly runs, and Mr. Lampman's dismal misinterpretation of "Life and Nature" gives no exception; what "shrill moaning" of the organs can be is a puzzler, and why "the doors of the open churches" should vex and sadden his soul, almost to despair, and why "I laid me adown in a meadow," should bring melodious peace and ecstasy, are conundrums we cannot attempt to solve. There is a voyage "Through the Grand Canon of the Colorado," narrated with much spirit. Prof. Shaler contributes his third and last paper on "Nature and Man in America," and must perforce hie him to fresh fields and pastures new, for the further exercise of his deductive proclivities.

The *Cosmopolitan* is a bright, cheery number, not over the heads of "the masses,"

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Dutton's Holiday Annual for 1890.

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THE HOUSEHOLD.

"PEACE, BE STILL!"

BY CHURCHILL EASTIN.

When on the stormy waves I ride,
Lord, shew Thy face to me,
And through the howling tempest guide
My helpless barque to Thee.

Like Peter, when of old he saw
Thy form come o'er the sea,
Lord, I believe, and love thy law,
O show Thyself to me.

I know if Thou wilt speak the word,
I in the flood may stand;
Then help my sinking feet, O Lord,
And hold my trembling hand.

When o'er my straining vessel's side
The waters pour and fill,
Do Thou within the hold abide,
And bid the waves be still,

Disperse the clouds that hide the sky,
And give the winds command;
And in the twinkling of an eye,
My ship shall be at land.

ABOUT four miles from Canterbury is seen the following curious notice: "Traction engines and other persons taking water from this pond will be prosecuted." This is as good as the notice once seen in a barber's window: "Hair cut while you wait." At Tyne-mouth appeared, some thirty or more years ago, the alarming announcement: "Visitors are cautioned against bathing within a hundred yards of this spot, several persons having been drowned here lately by order of the authorities."

"Ob what denomination are de chile?" asked an old colored preacher of a young colored couple "down South," who had brought an infant to him for Baptism. "Sah?" said the young father, evidently perplexed by the word "denomination." "I axed you ob what denomination de chile war," repeated the minister, a little severely. The parents looked at each other in evident confusion for a moment; then the father stammered out: "I doesn't know what you mean by 'denomination', sah." "Houh, yo don't?" replied the preacher scornfully. "Well, den, I'll simplify it, 'cordin' to yo' igin'ance so yo' kin understand it. Are de chile a boy or gal chile?"

ONCE a minister paid a visit to a deaf and dumb asylum in London, for the purpose of examining the children. On this occasion a little boy was asked in writing: "Who made the world?" The boy took up the chalk and wrote underneath the question: "In the beginning God created the heaven and earth." The minister then inquired, in a similar manner: "Why did Jesus Christ come into the world?" A smile of delight and gratitude rested on the countenance of the little fellow as he wrote: "This a faithful saying, and worthy of all acceptation, that Jesus Christ came into the world to save sinners." A third question was then proposed, eminently adapted to call his most powerful feelings into exercise, "Why were you born deaf and dumb, while I can hear and speak?" "Never," said an eye witness, "shall I forget the look of resignation and chastened sorrow which sat on his countenance as he took up the chalk, and wrote: 'Even so, Father, for so it seemeth good in Thy sight.'"

JUDITH.

BY EVELYN RAYMOND.

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CHAPTER V.—BY MOODNA WATER.

"I'm so disappointed!" exclaimed Judith, entering her mother's room.

"Why, daughter?"

"Angela has just sent a note that she cannot go with me for that walk. She had promised to show me a spot they call 'Eden,' and I have everything ready for sketching."

"There must be a good reason to prevent. She is not a girl to break her word, lightly."

"Oh! she never does that! Indeed, she never promises as I would. She says: 'I will, D. V.' and that leaves a loop-hole out. Now, Queensie, don't you look solemn. I'll admit that Angela is as seraphic as her name implies; but for right-down obstinacy, and general provokingness, give me your saints!"

"Judith! Your tongue is sharper than your meaning. Do you consider, my child, that you will be twenty in a very few days?"

"Old enough to be good! But I never shall be that, mama!"

She dropped upon the carpet at Mrs. Dunning's feet, and looked wistfully up into the placid face.

"You understand your bad girl, don't you, precious?"

"I do. God does, far better."

"He is such an incomprehensible Deity, I cannot believe in Him! There! you are shocked."

"It is you who see Him awry, little one. You are spiritually cross-eyed."

"It is always I who am wrong! I can't believe it. If He made me I should be perfect, for David says He makes no mistakes."

"David is right. You are perfect."

"Why, mama?"

"Perfect as far as you go. You are not finished; that is all."

"And what is to complete this 'perfect' creation?"

"Time, and the Maker's hand."

Both were silent. To the girl her mother's words had offered a new suggestion. With the rash egotism of youth, she had averred the world badly governed. That there was a purpose and method in the 'blunder' she had not considered. "All things work together for good," came to her mind.

She had been well taught; some day the stores with which her memory was filled might come to be a treasure to her, though thus far but an accumulation which she sometimes would have discarded—if she could.

Let this encourage Christian teachers. The seed sown may seem but seed wasted. It lies on the ground, apparently, a dead thing; but it is not dead, and the ground cannot get rid of it. If the Gardener wills and when does He not? there will fall a shower of sorrow or gladness, whichever best suits that special soil, and lo! fruition greater than the sower's faith.

Judith was very like the father, dead before her birth. To the woman who had never felt herself a widow, to whom that young husband was as vitally hers in her age as he had been in her bridehood, it seemed never so like as now, while she sat dreamily gazing at the fire and knitting or expanding her brows, as swayed by the thought within her.

Would she need as severe a training

as he had done, ere like him she grew into the full stature of a noble, Christ-like being? The mother-heart shivered. "My Father, if it be possible, let this cup pass from me."

Then came a vision of a dying face, full of unutterable gladness, and the shudder passed. "Nevertheless, not as I will but as Thou wilt." Rare, but unspeakably peaceful, the motherhood which honestly believes that God's tenderness is greater than its own.

David came, urgent that "Queensie" should enjoy a drive, and Judith rose.

"Then I'll take Dan and go by myself. I can find the way, and this October day is too lovely to be lost."

Indeed, the golden glory of autumn in Enderby was a thing to see, not to describe, and the girl's artist-soul was keenly alive to all the beauty of it; nor was she—with her springing step and the rich color given by exercise—a discordant feature of the scene. Even Dan gathered exhilaration from the frost-touched air, and gambolled through the fallen leaves in puppyish delight at their crisp rustle.

It was a lonely path which led to "Eden," but Judith turned to enter it without a fear, and half-way down the slope, paused to rest and gather the scattered chestnuts with which the ground was strewn.

"Lie there!" she cried to her companion, throwing down her color-box. But he would not. Rarely disobedient, his mistress resolved that he must be made entirely so. "Lie down, Dan!" Instead, he stood peering into the wood through which they had come, and emitting a low growl. This was most unusual. "What do you see, good fellow? Do you see anything?" A wag of his tail was, naturally, the only answer; and presently he, too, appeared satisfied and tractable.

Probably some defrauded chipmunk, jealous of his winter store, had chattered his displeasure to the keen ears, and Judith emptied her pocket of the gathered nuts.

"There, there, little wilding! You are right, and I should not poach on your preserve. See! I've given them all back again!"

She walked on and the dog followed; but slowly, and with curious, suspicious sniffings of the air, which his mistress observed though paying little heed. "Coward Dan! afraid of a solitude!" Then she passed beyond a copse of haze, and forgot everything but the view before her.

At her feet the rollicking Moodna, tumbling over its stony bed, bordered by arching trees hung with trailing vines and hued with Nature's richest pigments, and through them glimpses showing of the violet hills beyond. "Eden," indeed! What a picture that would make! How glad she had not missed it! Quickly had Judith set up her easel, and with no mean skill, sketched in the salient points. She was a born limner; the necessity of giving up study and a possible "career" was one of her chief objections to Enderby. Lo! here was opportunity which no city studio could offer. Only those who have a like passion for her art can understand her absorption in her work, which became so complete that the continued uneasiness of her faithful St. Bernard passed almost unobserved; and the sharp report of a

revolver, the bullet whizzing by, was her sudden recall to her surroundings; her first thought of some probable sportsman, ignorant or careless of her presence; her next—terror!

"Ah! my fine lady! Though you got that beast off scot free once, I've bided my time, an' I'll finish him now! I saw you take the road to the glen, an' I followed. I'll pepper him this time!"

Dan, unconscious of his danger, rushed upon his enemy just as the heavy "bull-dog" was lowered for surer aim; but Judith's mahl-stick turned aside the weapon, and the ball shot through the branches overhead, sending a shower of crimson leaves upon the wet canvas.

It was a terrible moment. In that beautiful solitude, now suddenly become awful in its loneliness, the infuriated ruffian and the helpless girl confronted each other. He had not intended her personal injury; now, he did. Judith did not flinch; and—under her high tension—was probably unconscious of her peril.

"Game!" muttered Brownlee, and strode forward, to measure his length amid the undergrowth, tripped by the foot of a hurrying rescuer.

"You miserable scoundrel! Take that! and that, and that!"

Blows thick and heavy rained upon the prostrate mountaineer, who vainly struggled to protect himself. The "bull-dog" discovered where it had dropped, whirled through the air, and splashed in mid-stream. Then the new-comer allowed Brownlee to get up.

"Make the quickest tracks you can! If you're found within the limits of this county at sunrise to-morrow, you'll answer this assault at Lofton jail. You should have been killed with your own weapon. Go!"

When the crash of broken branches died in the distance, Tynan turned to Judith who still stood with an air more of anger than of fear. "Her own innocence was her safeguard!" he thought. Then she held out her hands, and he clasped them quietly, struck by the awed expression of her face. The fear which now possessed her was of nothing human.

"Seba," she said solemnly, and as if she but half regarded him, seeing something far beyond. "Seba, I believe in God, a God who knows and cares."

In silence he led her to her seat. She showed no sign of the ordeal through which she had passed, save that strange, mental hush.

"I did not before. He was an idea, too immense. He has brought Himself low down to me. Mother said I was His creature, perfect, but unfinished. He has just been using the chisel, and it hurt."

For the first time she trembled. "You believe in Him; Judith, do you love Him?"

She shivered as if in fear, anew. "I am His creature, He forced me to see that. He put my life in danger, but He suffered no one, not even that wild man, to mar His work. Then He sent you. It was all His plan."

"You are overwrought. No wonder. This is how it looks to me. I saw you come this way to sketch, had half a mind to follow, but would not intrude. Brownlee must, also, have seen you, and pursued, determined to wreck his petty revenge upon Dan here. I had no hesitation in coming, then."

"That is all true, but it makes no difference. I shall go back to "Queen-e," not just the same as I was. It is just as I said, a plan of the Master Artist."

She took up her brush, made an idle stroke or two, then with a little sigh laid it aside again.

"I shall never finish my picture, but He will finish His work in me."

She began to pack up her belongings. Seba laid his strong hand on her slender fingers.

"Judith, you believe in God, but I believe in you. You are different from every other human being, absolutely true. You can make of me what you will."

There was more appeal than assertion in his tone; much of entreaty in the gray eyes fixed upon her face, which she did not seem to understand.

"I am sorry," she said slowly; feeling in a dim way her exemption from the common average as an implied defect.

The other frowned and tossed back his heavy hair. Then he slung her box over his shoulder, and led her from the place.

(To be continued.)

LETTERS TO THE EDITOR.

THE ANCIENT MSS.

To the Editor of The Living Church:

The conviction has forced itself on many otherwise well-informed minds, by the spirited controversy regarding the genuineness of the trinitarian passage, I. John v:7, that the authority of our sacred writings is an assumption resting on a venture of faith. It is to aid those of your readers who have not the time nor the opportunity to do the primary work of those able scholars that carried on the dispute, that these lines are set out.

It is well-known that the sacred writings have been very often transcribed. No less than two thousand copies are now known though a small number of them have been examined. There are some that contain but brief fragments; some have but the Gospels, others again the Acts, together with the general Epistles, others still contain only the Pauline Epistles, and others the liturgical epistles and gospels. At first the form of letters was uncial, or capitals, but with the beginning of the 9th century, minuscules, or small letters, began to be used. The first codex of the sacred writings in small letters was composed in A. D. 845, the last manuscript in capitals A. D. 995. Uncial manuscripts are marked by Greek and Latin capitals and only one is marked by the first letter of the Hebrew alphabet. The small letter manuscripts are denoted by Arabic numbers.

For the purpose of fixing the time of their composition, scholars have used as criteria certain marks of antiquarian character, for the date of their writing is rarely found affixed. Thus the material on which they are written, the shape of letters, the use of accents and of punctuation, the abbreviations, are noted. By means of these criteria scholars ascribe of the codices that to-day are extant, two to the fourth century: the Vatican manuscript known as B, and the Sinaitic known as Aleph. The former contains all but the following parts: Gen. i:1, 46; xxvii; Psalm cv:27; cxxxvii:6; the two books of Maccabees; Hebrews ix:14, to the end; I and II Timothy; Titus; Philemon; and the Revelations. The Sinaitic manuscript known as Aleph contains the New Testament entire with the following additions: The Epistle of St. Barnabas, and a large portion of Hermai; but nearly all the historical books of the Old Testament are wanting. Some of these missing parts are said to have been found and are cited under the name *codex Friderico Augustanus*. Westcott and Hort prefer the Vatican codex before all others, while Tischendorf in his latest edition follows the Sinaitic text.

Next in importance after codex B and

Aleph comes the codex of Alexandria known by scholars as A, and the codex of Ephraem as C, both of which are attributed to the fifth century. The Alexandrian manuscript contains both Testaments nearly entire, but in the New Testament are wanting: Matt. i:1-25; vi; and John vi:50-58. The codex of Ephraem contains fragments, some large, some small. Of the Old Testament it has large fragments of the philosophical books, and of the New Testament it has fragments from each book.

Of those that add to the Greek text the Latin version, the following are of primary importance: codex of Canterbury known as D, containing the Gospels and Pauline writings; then, too, the codex of Clairmont known as D, containing the Acts. Both these manuscripts come to us from the sixth century and have together with that Greek text which is most like the Latin, the Latin version in use before Jerome's time. Westcott and Hort think that this text was in common use in the Church during the third, and perhaps, second century. The codex Laudianus known as E, containing the Acts, adds to the Greek text which Tischendorf pronounces singularly excellent in its readings, a Latin version that is much akin to the Vulgate. It was written during the sixth century and used by the Venerable Bede. The codex of St. Gall known as A, containing the Gospels, and that of Bern, known as C, containing the Pauline Epistles, were both written during the ninth century and add to the Greek text a Latin interlinear version.

These few data show that from an historical and critical point of view our faith in the sacred writings as the genuine oracles of God is no leap into the dark, while we are forced to acknowledge that our Greek text is not in every particular precisely the primitive text of the Apostles. Whatever defects and errors there be, we are sure that the providence of God did not allow those sacred fountains to be corrupted out of which His Church was to derive all her truth. See Article 6th of the XXXIX Articles. Already Origen, when Celsus ventured to assert the corruption of the text of the Gospels, retorts: "I know of no others that have changed the text of the Gospel, save Marcion, Valentine, and perchance, the sectaries of Lucanus." (See Cels. ii:27). And St. Jerome tells Helvidius who repudiates as corrupt the texts used by the Church, "Thou hast been utterly foolish when thou didst persuade thyself that the Greek manuscripts are falsified." (C. Helvid. 16). Our case is strong enough when we bear in mind that the manuscripts that have been cited and described above as B, Aleph, A., C, date back as far as the golden age of the fathers when surely no corrupt texts were used, two of the manuscripts being older than St. Jerome, and the other two about his time.

A. A. M.

THE CHURCH AND THE SWEDES.

To the Editor of The Living Church:

Recently, while engaged in arranging some magazines and pamphlets for binding, my attention was attracted again to the article, headed, "Why I am a Lutheran," by Charles A. Hay, in *The North American Review* for February, 1888. It appears to me to be a peculiarly disingenuous statement of history, to put it very softly, wherever it touches the Episcopal, the Apostolic orders, or the Anglican or American Catholic Church. In fact, it is so grossly untrue in some of its statements, that among intelligent readers, it would be best to let it alone in its well, its inveteracy. As I do not see any subsequent, direct refutation of some of the statements in the review named, and as the readers of that review are not all well posted in Church history, (to say nothing reflecting upon the intelligence of its editors), and as many of the misstatements that are afloat respecting the Church are "of a piece" with some of those noticeable in Mr. Hays' magazine article, I ask attention to the subjoined:

Mr. Hay says: "For a long while the numerical increase of our Church was held in check in this country by the loss of its young membership. Many of the young

people, using only the English language, were practically driven from its fold into other churches by the persistent refusal of its pastors to preach in any other tongue. This was the case with the Swedes along the Delaware (?) where now entire congregations, along with their valuable church property, have fallen into the hands of the Episcopalians." If this is not a bare falsehood, then not only our ancient, so to compare them, our ancient histories of the Swedish ministrations "on the Delaware" are untruthful, but a large number of new volumes of historical reminiscence and sketch from the Philadelphia press, present throughout deliberate misstatements of fact in the premises!

But I know from personal observation, and have long complained respecting it, that a contrary fact is: That the Episcopal Church in this country has lost, and is losing, thousands of Scandinavian communicants, who rightfully belong in her fold, by reason of the studied and cunning misrepresentations of the sects, whose emissaries make it a business to steer the unsophisticated immigrants from Sweden and Norway into their folds. And especially is this dishonest work going on under the auspices of the Congregational Lutherans. It is they, and such as they, who hitherto have taken, and now take, deceitful advantage of the name of Luther, to operate upon the unlearned Swedes, in the matter referred to; it is they who use and abuse the advantage of an acquaintance only with a foreign language, etc.

I have corresponded with American and English bishops of the Church in regard to this matter; and found that they understood and deplored the downright and wicked imposition as here indicated. I have not space to further dwell upon this point here.

On page 153 of the number of the review named, Mr. Hay in the very same paragraph, almost in the same breath, declares that the "Lutheran" Church maintains "in her standards" "upon Scriptural authority," the "parity of the ministry" absolutely so declared; and yet "recognizes" a form of episcopacy in Scandinavia. Here at least, is an illustration of the mental and moral obliquity of these tricky misleaders of the poor Scandinavian immigrants. Having an absolute "standard declaration," and yet claiming relationship and practical identity in Church fellowship with the Church Episcopal, the standard maintenance being upon "the parity of the ministry," and the doctrine of ministerial parity, as a standard doctrine, is emphasized by Mr. Hay by reiteration, and in a manner to enhance the wonder at his moral unconsciousness, speaking always with the stoniest effort for charity. But the "Lutheran"-led immigrant is told that he is being introduced into the Church of his native Sweden, without a syllable to import non-episcopacy, until he is caged and, well converted.

Again and again the deeds and doings in a missionary line of the great kings of Sweden are referred to in the article named, with a call for credit therefor on behalf of Congregational Lutheranism; could bald misrepresentation and false assumption of merit further go? I would give quotations, but am mindful of the big appeal what I have already written makes for space.

I would like to again urge the attention of the bishops of our Church to the loss our Communion is sustaining, by reason of the failure to establish proper and thorough systematic correspondence with the prelates of Sweden. It may seem like an impudent appeal; but I have made so many similar personal private appeals, always getting a confession of the truth of my statements in reply, without avail, that I wish you would allow this paragraph to appear. Perhaps if the attention of our laity, generally, was called sharply to this matter, there might be much aid from them in personal or organized form! And this with the most profound deference to the bishops, who should take the first, formal, and sufficient action in the premises. The Church-bred Scandinavians who purpose settling in this country should not be left

at home or on the steamers, or at their places of landing, or "locating" in this country, to the religious misguidance of the sects, "Lutheran" or otherwise.

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CHRISTMAS PRESENTS.

WHAT TO CHOOSE AND HOW TO MAKE IT.

A TABLE centre and set of doilies, made *en suite*, of plain white linen. The square for the centre—or more properly the oblong—has an inch-wide hem headed by five or six rows of fancy hem-stitching done by machinery. It is well to say here that drawing thread for hem-stitching on table centres, bureau covers, and similar things, is an unnecessary waste of eyesight, for the articles, of every length and width, already hemmed and supplied with drawn-work above the hem, are regular articles of commerce, and the worker need only embroider, in any way she chooses, a pattern that pleases her fancy. Sometimes at ordinary dry-goods stores where fancy work is not a specialty, a lot of these hem-stitched articles with patterns stamped for working, are put down to prices far below the market value, and experienced shoppers buy them lavishly, with the design of having the marked pattern washed off, to make way for newer and more original decoration. The centre piece has a pattern of lotus flowers or Nile lilies, with buds and leaves. The outlines of the flowers are covered with narrow white serpentine braid, such as is sometimes introduced into crocheted laces. The braid is basted on lightly, and then secured by sewing it down with green embroidery silk. The sewing is done over and over the braid, so that a silk stitch or bar goes across between each tiny wave of the braid, with the deluding effect, when the whole flower is finished, of quite elaborate embroidery. The stems and leaves are worked with a lighter shade of green, the former in stem stitch, the latter in what is best known as long and short stitch. The buds are worked solidly in satin or laid stitch, with the paler green. The design is irregular and straggling, but space enough is left in the middle to accommodate a small plate mirror or other central ornament. The doilies, with a narrow hem and only a single line of hem-stitching, have a single lotus on each, with a curled stem and no foliage, as the flower occupies all the available space.

For a gentleman, quite a pretty and useful present for Christmas or birthdays, may be made of the little, transparent drawing slates, which can be found at all toy stores. Get one of these about 4 1/2 x 5 1/4 inches in size, the frame rather wide, and with little metal corner pieces, if you can. Take out the pictures, and in place of these cut a piece of heavy writing paper to fit. On this print with pen and ink, a gentleman's complete laundry list, leaving a wide margin to the left of the list. Gild the frame by using two coats of liquid gold. In the top of the frame put a little brass ring and screw, such as are used on window shades, by which to hang it up. Draw a yard of very narrow ribbon through this ring and tie it, leaving one end a little longer than the other. To one end attach a small piece of fine sponge, and to the other, one of the tiny lead pencils with a ring in the top, such as are used on programmes, first gliding it to match the frame. Make a pretty bow of ribbon about one and a half inches wide, and fasten this on the upper left-hand corner of the frame, using a small tack. Now insert your list under the glass, leaving the rough surface of the glass up, and you will be pleased with the effect. These are very pretty if some graceful floral design be painted on the natural color of the wood, and then a coat of white varnish given it. You might also add another use for it, by inserting a card with "Memorandum," or "Engagement" printed on it, so that the recipient may use it for whatever purpose he chooses.

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What is Catarrh?

Catarrh is an inflammation of the mucous membranes, and may affect the head, throat, stomach, bowels, or bladder. But catarrh of the head is the most common, often coming on so gradually that it has a firm hold before the nature of the trouble is suspected. Catarrh is caused by a cold, or succession of colds, combined with impure blood. Its local symptoms are a sense of fullness and heat in the forehead, dryness in the nose and back part of the throat, and a disagreeable discharge from the nose. When the disease gains a firm hold on the system, it becomes chronic, and is then exceedingly dangerous and treacherous, liable to develop into consumption.

Fortunate is it that we have in Hood's Sarsaparilla the remedy for this ever increasing malady. It attacks at once the source of the disease by purifying and enriching the blood, which in passing through the delicate passages of the mucous membrane, soothes and rebuilds the tissues, giving them a tendency to health instead of disease, and ultimately cures the affection. At the same time Hood's Sarsaparilla builds up the whole system and makes one feel that he has taken a new lease of life.

THE CALIFORNIA LIMITED.

The limited express for San Francisco, Los Angeles and San Diego, leaves Dearborn Station every day and runs via the Atchison, Topeka, and Santa Fe Railroad. Both palace and tourist sleeping cars run through from Chicago without change, and as the Santa Fe is the only line giving this accommodation for all California points, it is enjoying a large patronage from persons going to the Pacific Coast. It is certainly established as the preferred route.

How to save money is a problem that interests everybody. One way to do it is to invigorate the system with Ayer's Sarsaparilla. Being a highly concentrated blood medicine, it is the most powerful and economical. It is sold for a dollar a bottle, but worth five.

For rheumatic and neuralgic affections, Salvation Oil has no peer. Price 25 cents.

Chosen by an immense majority—Dr. Bull's Cough Syrup. Price only 25 cents.

A faded or gray beard may be colored a beautiful and natural brown or black, at will, by using Buckingham's Dye for the Whiskers.

Marriage is not a failure in homes where "Garland" Stoves and Ranges are used.

"Mrs. Winslow's Soothing Syrup for Children Teething" softens the gums, reduces inflammation, allays pain, cures wind colic. 25c. a bottle.

South Bend, Washington, is one of the newest and most promising of the newer cities of Washington.

That the Northern Pacific Railway has made it its direct Pacific terminus, is the best evidence of its merits.

It is possible for a great many to get in now at low figures, as the Northern Pacific Railroad will not reach South Bend till the end of the year.

NEW AND CHEAPER LOTS AT HARVEY

In M. M. Brown's addition to Harvey, lying a little more than a quarter of a mile south of the present shops, with other factories and business going straight in that direction, having no other suitable space to occupy, as will be seen by reference to the town plat, mailed free on application.

The main business street of Harvey runs through the middle of this addition, which is situated about four short blocks south of the new bank, and within one block of where lots are selling on the same street for \$800, and only four blocks from where they have sold for \$1,500, and only across the street from the best of the 240 lots sold in the last 60 days, principally to the subscribers of *The Union Signal*.

A person needs only to examine the plat to see the many advantages that these lots have, at any average price of about \$350, which includes side-walks, graded streets, water supply, and excellent drainage, some lots being as low as \$250.

Terms made to suit purchaser, with abstract and guarantee of title exactly the same as is given by the Harvey Company.

I own a lumber yard in Harvey, and will supply lumber on monthly payments, at cash prices to parties desiring to build, or will build and sell on payments.

I am now building twenty houses and expect to build more, and will supply work to a large number of workmen all winter.

I have no connection with the Harvey Co., and until a few weeks ago was a stranger to the place and all connected with it, but have recently made large investments there, believing it to be the most promising site about Chicago.

I have refused \$5,000 for the best business corner for my addition for a saloon, but will accept \$700 for it, to be used for any mercantile business; no saloons in this subdivision for any price.

Write for a plat of the whole town and all information.

I refer to any of your friends in Harvey, the Atlas National Bank of Chicago, or to *The Union Signal*.

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unless properly treated by a specialist of long experience.

Can cancer really be cured?

YES, if properly treated before the whole constitution becomes involved. Particulars cannot be given in this limited space, but a treatise on "Cancer and Tumors," giving a description of results accomplished in Dr. McMichael's private hospital and letters from patients who have been cured, will be sent free to any address.

The high character of the work done in this institution is vouched for by the following persons who are referred to by permission:

Judge R. C. Hathaway, Mayor of Oconomowoc, Wis.
John Shedd, ex-member Board of Education, 2608 Columbia Ave., Philadelphia.
Rev. Jos. Simpson, Orangeville, Ont.
Rev. Jas. Preston, Mohawk, Ont.
Rev. W. B. Patridge, Batavia, N. Y.
Rev. F. Kidder, Strawberry Point, Ia.
Dr. J. R. Wetherill, Buffalo, N. Y.
Dr. B. Smith, 989 Niagara St., Buffalo, N. Y.
Dr. W. J. Horne, 4444 Greenwood Av., Chicago.
Dr. W. B. Franklin, Port Fowan, Ont.
Dr. Gates, Eau Claire, Mich.
Dr. J. H. Bates, McVicker's Theatre, Chicago.
Dr. J. M. Brydon, 245 State St., Chicago.
J. J. Parker, Attorney, 161 La Salle Street, Chicago.
Rev. Frank Brobst, Pastor Presb. Ch., 396 Congress St., Chicago.

Persons who have no faith in the curability of cancer are especially requested to send their addresses for copies of the treatise.

Correspondence invited.

L. D. McMICHAEL, M.D.,

180 Wabash Ave., Chicago.

Please mention this paper when you write.

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Of a good house-wife, who uses **SAPOLIO**, it is well said: "The mouse is muzzled in her house." Try it and keep your house clean. All grocers keep it.

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